

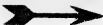
THE
Juvenile Instructor

VOL. 62

JUNE, 1927

No. 6





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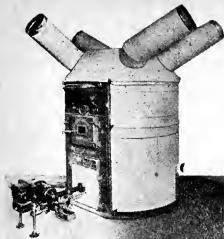
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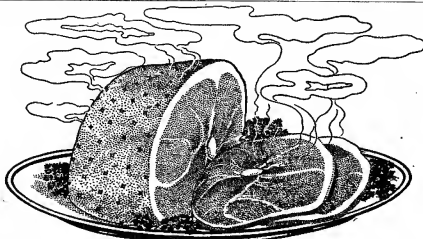
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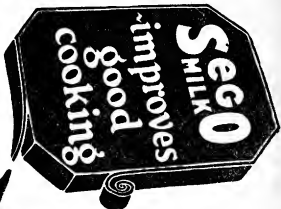
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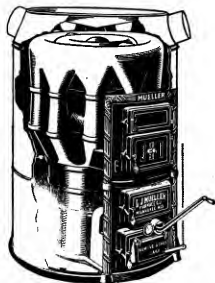
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From the Original Painting

By Karl Witkowski

Pulsating with life and a-glow with vivacity, the happy episode from the halcyon days is colorfully immortalized by a sensitive skill of unusual refinement.

This is a remarkably fine study of the years when all the world smiles in answering delight and the very universe contributes its radiance to Youth's triumph.

Mr. Witkowski has been justly lauded for his unsurpassed picturization of boy-life in all its phases.

He possesses a rare gift in such portraiture and his subjects are natural and vividly real. Mr. Witkowski is an apt pupil of the great Paloti and has distinguished himself, since his arrival in America, with his fine interpretations of child-life.

My Flag

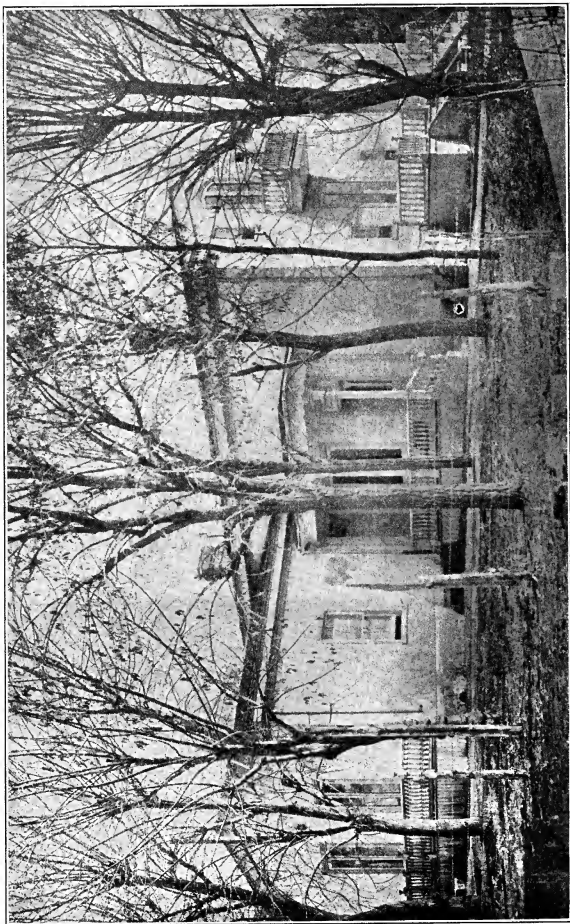
By Weston N. Norgan

There's a flag in the breeze now a-floating,
On the tip of the flagpole above;
It's an old flag whose ends are in tatters—
But it still is the flag that I love!

For the flag that is waving so proudly
As on comes the threatening storm,
Is the flag of my country of freedom—
Though its edges are frayed and torn!

Old Glory! Wave proudly above us!
We love you, no matter your sight!
We'll honor and revere the standard
That basks in our freedom and light!

Old Glory! We're with you undoubting;
We'll defend your stripes and your stars!
May God in the heavens protect you—
In peace, or in turmoil and wars!



THE "WHITE HOUSE," AN EARLY HOME OF PRESIDENT BRIGHAM YOUNG, CONSTRUCTED IN THE YEAR 1864, ON THE SITE NOW OCCUPIED BY THE ELK'S CLUB, SALT LAKE CITY, UTAH

Photo Courtesy C. R. Savage.



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The White House

By Harold L. Snow

The "White House," during Pioneer days in Great Salt Lake City, was the home of President Brigham Young before the construction of the Beehive House. At that time and even until the day it was finally torn down, although not a magnificent mansion, the house was considered a true work of art. It had been carefully planned and well constructed in spite of the difficulty encountered in obtaining building materials.

The White House was built in the year 1854 on the site now occupied by the Elk's Club of Salt Lake City. Previous to its construction, President Young and his family lived in what was known as "Old Log Row," rooms built of logs at about the center of the First Avenue hill, just east of State street. That was the official residence for the first few years after Brigham Young entered the valley.

Following its completion in 1854 the White House was occupied by President Young, his first wife, formerly Mary Ann Angell, and their family. Mary's brother, Truman O. Angell, who was the architect for the construction of the Temple and other early buildings in the valley, was also the designer of this home of the Pioneer Leader.

The plaster and wood-work within the White House were of the finest "old colonial" type. Although it was not a large home, such a structure even today would show the line of

one having been planned by one who understood the art.

Those members of President Young's family who were living in the "Old Log Row" during the early "fifties," moved into the White House as soon as the Beehive House was finished. At that time the President moved into the latter, which became the home of the presidents of the Church for the following sixty years, until the death of President Joseph F. Smith on November 19, 1918.

The White House was the first construction of any considerable size which Brigham Young had built for himself and family following his arrival here in the Salt Lake Valley. It was remodelled at a later date when several rooms were added, according to Mrs. Jeanette Easton, daughter of the Pioneer Leader. In the north-eastern corner of the lot was a large barn. Trees and flower-gardens which were planted about the house, served to form a frame for the picturesque residence, which justified its being called a "mansion," as it was referred to in those early days. Among the flowers which grew in the gardens about the White House, as they can now be called to mind by several of Brigham Young's children, are bachelor-buttons, flags and flowers somewhat smaller than carnations but of the same fragrance and looking something the same which are called "pinks."

In later years, some time after Brigham Young's death, the White House was the property of the President's son, John W. Young. At the time a new home was to be built on the old White House lot by Mrs. Priscilla Jennings, widow of the late William Jennings, the historic edifice was torn down and re-built on the lot next door west of its original site.

Before the White House was finally torn down "for good," it was used for several years as a curio store and tea shop. The historic property together with the big Farnsworth residence next door to it, was finally purchased by the Salt Lake City Elks Club and the present building of that organization was erected on the site.

First of June and Brigham Young

(May be sung to the air of "Earth
With Her Ten Thousand Flowers")

Pure as infant newly born
Wakes the Summer's first fair morn.
Nature's voices gaily swell—
Earth rejoices. All is well.
Zion's children join in tune—
With the joyous First of June!

Why should Zion's hosts sustain
First of June in glad refrain?
'Tis the birthday of a man
Chosen in God's rescue plan.
Sing, these mountain vales among—
First of June and Brigham Young.

Joseph's mantle on him fell—
He must gather Israel.
Lead the stalwart Pioneers
Like brave soldier volunteers
To *this place*—oh wondrous boon!
Brigham Young and First of June.

Joseph's message he explained,
How salvation must be gained.
God, through prophets guideth yet,
And His Saints will not forget—
While His gracious praise is sung—
First of June and Brigham Young.

—Lula Greene Richards.



Life Everywhere—Always

By Harrison R. Merrill

I stood by a stream in spring and watched its black waters roll over the ice-rimmed stones. Debris, picked up from a thousand freshets strung for a hundred miles along its course, was being whirled along to the lake a mile away.

Around me were willows in the first blush of wakening consciousness to the warm spring winds which cut old wrinkles in banks of snow and grimy ice cakes hiding among the cool nooks between the tree roots. Unseen currents of life had so charged the atmosphere that I could feel the mighty force that has known no beginning and shall know no end.

Life was there—unseen, but not unfelt. Life, that breaks the bonds of death and rolls the stone away from the sepulchre each recurring spring.

I have been upon the desert, but life was there in myriad forms; I have

climbed high mountains, but still above me strong-winged birds soared and at my feet the marigold or lupines bloomed; I have crossed great snow fields where I seemed at last alone, but invariably I have been startled by beast or bird or bug.

Life is everywhere—ever has been, ever will be.

It may change as change the winds, or the stars at night, or as the fire-light thrown upon a circle of trees at night, but it has always been—will always be—Life!

To say that life began a million years ago, aye, a billion years ago, is just as vain as to say it began today or yesterday. To say it began simple is just as naive as to say it began complex, for life has never been simple and it never will be whether it draws to itself a single cell or a human body. Life is the mystery of the ages.

Joseph Smith, his Country and his God

By Susa Young Gates

In preparing these papers concerning the loyalty and devotion to American ideals which was so much a part of the Prophet Joseph Smith's family we would not have our readers overlook the sympathetic and forgiving nature of all these patriots. The Prophet himself was the soul of kindness and no one more quickly forgave nor more completely forgot the weaknesses and even the sins of his friends and enemies. The wavering loyalty of Oliver Cowdery, of Sidney Rigdon and of Martin Harris was forgiven again and yet again. A relentless man, a cruel bigot, with mind self-centered, intolerant of personal criticism and even of betrayal of the Church of God, would never have forgiven. But Joseph forgave them again and yet again, when each or either of these delinquents manifested repentance.

It was and is so with all his father's family and their descendants. Quick to perceive weakness in others for they are all gifted with wonderful insight into human motives and character, yet are they also as ready to pass over the fault and to forget the weakness. It might be said that the two mainsprings of the Smith character are loyalty and loving-kindness. He who has won the love and confidence of these Smith men and women has a treasure beyond price.

Joseph Smith Senior's brother, Asahel, II who married Elizabeth Shellenger, was born May 21, 1773, died July 21, 1848. He also received the Gospel at the hands of his relatives and he was baptized by Patriarch Hyrum Smith July 1, 1835 in Stockholm, New York. Asahel's eldest son, Elias, then 21 years of age, was deeply impressed, as was his father with this wondrous new message. The son, however, was not baptized till August 27, 1835, his cousin Hyrum officiating.

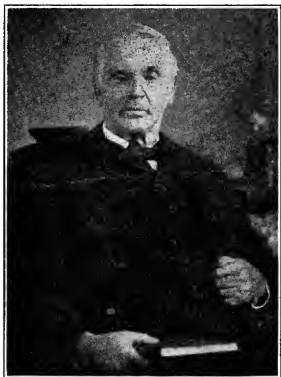
Asahel II went over to Kirtland in

May, 1836 from Stockholm, accompanying his brother Silas. The mother of Asahel II, Mary Duty Smith, wife of Asahel I, who was a veteran of the war of 1812, came with her grandson, Elias, son of Asahel II to see the Prophet Joseph in Kirtland. The meeting between the venerable grandmother and the Prophet and Patriarch was most affecting. The Prophet Joseph blessed her and told her truly that she was the most honored woman on earth. She had yearned to see her children and grandchildren before death closed her eyes, and she had her desire, living ten days only after reaching there. She died May 27, 1836, and was buried near the Kirtland Temple.

Asahel took part in all the early history of the Church, and followed the march of the people from Ohio to Missouri, from Missouri to Illinois, then he located at Nashville, Iowa, where he was a member of the High Council. His health was much impaired by the privations he endured. He was ordained a Patriarch by Brigham Young October 7, 1844, after the martyrdom, and should have followed his nephew, the slain Hyrum, as Church Patriarch only that his health would not permit it. He died July 20, 1848, and the Church History records this:

"His principles, precepts and examples were worthy of imitation, and shed a luster that does honor to his high and holy calling; he died after a long and painful illness, and has left a numerous family to mourn his loss."

His distinguished eldest son, Judge Elias Smith, was not only as loyal to God and country, as faithful to family and friends as were his fathers, he was a pillar of polished sheen in all the judicial structure which made of pioneer Utah a constitutional structure whose foundations were laid so true to justice, so finely morticed in the best



JUDGE ELIAS SMITH

traditions of jurisprudence that students, even today, stand in silent and respectful admiration before that historic civic temple.

Judge Elias Smith was the trusted friend and legal advisor of Brigham Young, Heber C. Kimball, John Taylor and all the early founders of this Intermountain Country.

Before coming to Utah, Elias served as defender of the Prophet and his brethren, of Far West, and was an active agent in removing the driven refugees from Missouri. He was present when the corner stone of the Temple was laid at Far West, and his cousin, George A. was there ordained an apostle. He followed Brigham Young with unflinching trust after the martyrdom, and together with the other leaders of the Smith family, (all except the Prophet's wife, Emma), he and they trekked the unbroken roads to the Rocky Mountains, becoming founders indeed of the Church in Utah. He served in the legislature of 1851, was probate judge of Salt Lake County till 1882. In 1852 he was appointed on the Code Commission as chairman, to prepare and present to

the pioneer legislature, (all of them practically unskilled in legal science), a code of laws suited to the times and conditions. The results are still felt in the wise provisions which serve as the legal fundamentals of our state. Together with his associate and peer, Daniel Spencer, they two may well serve as the stellar examples of founders of legal practice in the West whose sense of justice was never warped by religious nor by political bias. Judge Smith was at one time editor of the *Deseret News*, 1856-1863, and postmaster of the city. He had no enemies and his friends comprised the membership of both Church and State. Such men, whose weapons are the pen and the printing press, whose ammunition is a profound knowledge of history, an unselfish estimate of human values, serve the Church and the nation even more valiantly than those who carry muskets and who die under the stress of war and bloodshed.

Of the grandsons of Elias Smith, six were in the World War. They were:

Albert S. Murphy, son of Rebecca Smith Murphy and grandson of Elias was born December 3, 1893, at Sugar, Utah. Member "Company C," U. S. Infantry, Camp Lewis, Tacoma, Washington.

Elias S. Murphy, born October 18, 1895 at Salt Lake City, Utah.

Enlisted in United States Merchant Marine at Las Vegas, Nevada, July 15, 1918. Sent to San Francisco, California, and went on board the U. S. Training ship "Iris" July 23, 1918, Under command of Captain Drennen. Went on board the U. S. Receiving ship "Ocean Wave" August 27, 1918. Transferred for duty on board the motor ship "Mt. Hood," September 25, 1918. Under command of Capt. E. A. Dent. Sailed for South America, October 17, 1918, arrived in Arico, Chile, November 14, 1918. Remained in Arico, Pisco and Iquique (I kee kee) Chile until January 11, 1919. Then sailed for Mobile, Alabama via

Panama Canal. Discharged from duty on board the motor ship, "Mt. Hood", February 10, 1919. Discharged from service in the United States, Merchant Marine, February 27, 1919, at Salt Lake City, Utah.

Frank B. Murphy

Born February 2, 1898 at Sugar, Utah.

S. A. T. C. University of Utah, Salt Lake City, Collegiate Section.

William Melvin Murphy

Born June 27, 1887 at Salt Lake City, Utah.

David Smith Thomas

Born July 1, 1898.

Brennan Smith Thomas

Born Feb. 26, 1900, at Salt Lake City, Utah.

One great grand son was
Charles Wilford Woodruff

Born August 10, 1896 at Salt Lake City, Utah.

Enlisted 145th Field Artillery at Salt Lake City, Utah May 16, 1917. Promoted 1st Sergeant, Battery E, August 4, 1917. Commissioned 2nd Lieutenant December 22, 1917. Promoted to 1st Lieutenant February 14, 1918. Left New York City for American Expeditionary force August 16, 1918. Arrived at Liverpool, England August 28, 1918. Service in A. E. F. England and France. Left Bordeaux, France, December 24, 1918. Discharged at Logan, Utah, January 28, 1919.

Two descendants of Elias Smith's sister's were:

Verl A. Haws

Born October 17, 1895 at Provo, Utah.

Mark L. Lewis

Born March 25, 1895 at Spanish Fork, Utah.

Entered the government service June 27, 1918 at Provo, Utah. Sent to Camp Lewis, Washington and placed in the 49th Company, 166th Department Brigade. Served as a private until August 2, 1918 and was then made Corporal. August 13, 1918 was sent to Central Machine Gun Officers Training Camp at Camp Hancock, Georgia. November 26, 1918 was discharged as an enlisted man and commissioned as a 2nd Lieutenant. After being commissioned he was placed in the reserve corps and since then has been on furlough for the convenience of the government.

Judge Elias Smith's son Silas had six grandsons enlist.

Franklin V. Smith

Served in the U. S. Navy. No records obtained. He is still in that branch of the U. S. Service.

Leroy B. Smith

Enlisted in the U. S. Navy at the registration station in Salt Lake City, April 16, 1917. Was sent to San Francisco Naval Training School for three weeks. Was transferred from



ELIAS SMITH MURPHY

there to Mare Island for further training. December 3, 1917 went aboard the U. S. S. Marblehead in the navy yard. Had the unique experience of sailing through the Panama Canal. The U. S. S. Marblehead patrolled from Panama to Charleston, S. C., convoying Australian troop ships until the armistice was signed November 11, 1918. They were then returned to San Francisco via the Panama Canal. Received his honorable discharge April 3, 1919. The daily routine:

5:30 a. m.—Reveille.
6:00 a. m.—Wash and clean ship
7:30 a. m.—Breakfast
8:00 a. m.—Straighten up deck
for 9:00 a. m. quarters
9:00 to 11:30—Drill
11:30 a. m.—Sweep decks
12:00 noon—Dinner
1:00 p. m.—Sweep decks
1:15 to 4:30—Drill
4:30 p. m.—Sweep decks
5:00 p. m.—Wash clothes
6:00 p. m.—Supper
7:30 p. m.—Hammocks
9:00 p. m.—Taps



LIEUT. CHARLES W. WOODRUFF

The rigid daily routine admitted of little recreation. Occasionally a moving picture brightened an evening hour. A few books were available.
Elias Irvin Smith

Born December 9, 1895 at Fairview, Wyoming.

Entered the army at Kemmerer, Wyoming July 22, 1918. Sent to Kansas for training. Transferred to Camp Lewis, Washington. Served in the Medical Corps of the 38th Field Artillery. Honorably discharged February 12, 1919. Employed by the government as a forest ranger.

Loran Asahel Smith

Born January 8, 1894 at Fairview, Wyoming.

Enlisted in the army March 29, 1918. Went to Camp Lewis, Washington for training. Transferred to Camp Fremont, California and served in the Veterinary Corps under Captain R. C. Jones. Was promoted to a Farrier. Honorably discharged January 9, 1919.

Joseph Lyman Smith

Born July 27, 1894 at Fairview, Wyoming. Was inducted into the United States Army July 5, 1918 at Kemmerer, Wyoming and sailed overseas the following August. Was in the First division as a replacement and was on the front until the armistice was signed. Served in the army of occupation in Germany eight months. Received no wounds although he took part in a number of battles. Received his honorable discharge at Cheyenne, Wyoming, September 27, 1919.

Frank Alvero Smith

Born July 15, 1892 at Fairview, Wyoming.

Enlisted in the United States Navy May 9, 1917, at the navy recruiting station in Salt Lake City. Served on board the transport the U. S. Aeobus and made fourteen trips to Europe and return. While in the service raised to the rank of first class engineer. Received his honorable discharge August 18, 1919.

(To be continued)

TRUE PIONEER STORIES



By Harold H. Jenson

Henry Dinwoodey

Closely interwoven with the life of Utah's pioneer industries were the pioneers who founded them. One of the greatest object lessons of what "stick-tuitiveness" can do is illustrated in Henry Dinwoodey, whose sons still carry on the work started by their father.

Henry Dinwoodey was born in Warring, England, in 1825, and after learning the trade of pattern and cabinet maker, he sailed for the United States and landed in New Orleans in 1849. Later he meandered north and found employment with the Dowdell foundry in St. Louis, where he remained until he decided to try his fortune in the Far West. He crossed the plains in the summer of 1855 and in the fall rented a room in a house owned by Vincent Shurtliff, located at what is now the corner of Third South and First West Streets. This was already partly occupied by James Needham. Not content in his surroundings, and desiring to build, he constructed a house on an adjoining lot, the land of which he acquired in trade for his ox and wagon. He moved into the new location in the spring of 1856 and immediately began tinkering with a carpenter's trade. He entered into partnership with James Bird, cabinet maker, and established across from the spot where the Utah Power and Light Company building now stands. This business was continued until 1857 when Johnston's Army prostrated business and spelled discontinuance of the partnership.

Young Dinwoodey then gave energy to protect the community from the militia. First he operated as a lancer between Salt Lake and Fort Bridger and often played havoc with the sup-

ply trains headed for the Johnston camp. Later he served in the infantry and was promoted to a captaincy twelve years following.

When all hope of repelling the invader was gone in 1858, Dinwoodey, like many others, prepared to destroy every vestige of life and food in Salt Lake valley and go southward. He ended the journey in American Fork. When peace was declared he returned to Salt Lake and with the knowledge of timber, gained while in American Fork canyon, proceeded to lay the foundation of a splendid business with which his name has so long been connected.

Seeing the need for a builder and capitalizing upon the splendid opportunities, Dinwoodey, in company with a man named Olson, rented land on the



HENRY DINWOODEY

west side of Main Street between South Temple and First South and in the fall of 1858, began the manufacture of furniture from native timber. The project grew, Olson sold out, and Dinwoodey became sole owner. Independently he progressed and in 1861 the business was enlarged. In this year he bargained with Thomas Bullock for a piece of land fronting northward on First South Street, where the present Dinwoodey modern store now stands. He paid for the lot by fencing the remainder of Bullock's property with a board fence six feet high. He also retained his store on Main Street.

Extremely difficult were financial ramifications of business in the early days. Money was scarce with few pay days. To cope with this, Dinwoodey allowed his employees to buy homes in trade for furniture and then accepted the deeds on the property until the men had repaid him. The next advancement came in 1866 when Dinwoodey sent east to purchase a small steam engine, of four horsepower, the first brought to Utah for the purpose of making furniture.

The advent of the railroad in 1869 proved a boom for the industries of Utah including that of Dinwoodey. Being impatient to go, Henry Dinwoodey went east, boarding the railroad and secured the first manufac-

tured furniture brought to Utah for sale. This was unloaded at Ogden and brought to Salt Lake by ox teams in 1869.

With the growth of the city in 1871 the old structure on Main Street was torn down and a two story building constructed. Even with the increased facilities it did not meet the requirements of business and in the latter part of the year a portion of the stock was moved to the First South Street establishment.

In 1873 business grew until a new three story brick building was constructed and a portion of the old adobe structure destroyed.

Then began the commencing of wholesale business. Shortly after Dinwoodey added wall paper, carpet, hardware, he sent salesmen, called "Drummers," into Utah, Wyoming, Nevada, and Idaho.

In 1890, fire gutted the Dinwoodey plant and they had to build anew. This loss of \$130,000 was only half covered by insurance. In 1890, a building, mammoth in proportions and palatial in appearance was built.

His son, Henry M. Dinwoodey, had begun to take an interest and when the father died in 1905, the responsibilities fell upon his shoulders. The industry has grown to what it is today by work, thus showing another example of what "sticktuitiveness" can do.



SECOND INTERMEDIATE DEPARTMENT, FIRST YEAR, THIRD WARD, L., D. S., SUNDAY SCHOOL, BOX ELDER STAKE, WALTER MANN AND ARTHUR L. MARBLE, INSTRUCTORS.

God's Love for His Children

By Elder Melvin J. Ballard of the Council of Twelve

God's love for men is manifest in many ways. The providing of this wonderful world, our existence in it, the comforts of life that come to us through his providing, are evidences of his love; but beyond all these and far greater is the gift of His beloved Son. A gift, however, is only appreciated in proportion to what it costs. In order that men may understand the great value of God's most precious gift to the world, of His Son, He has undertaken to let us know something of His feelings in the sacrifice He called upon His servant Abraham to make—for I have always believed that the chief intent and purpose of that sacrifice or the requirement made upon Abraham to offer his son was to reveal God's feelings in the gift of His Son.

You will remember that that worthy patriarch, Abraham, had longed for children, but not until in the latter years of his life was he blessed with a son, the son of promise. In the midst of his joy over this son, an angel of the Lord came to him and asked him to offer this boy as a sacrifice on a distant mountain. Abraham, responding to that requirement, took the lad, the fagots that were to burn the sacrifice, the pot of fire, the animals, with two attendant servants, and made a three days' journey, until they reached the base of the mountain. We are not told of the anguish that was in the heart of the man when he left the home, the mother. He could not tell her. We are told nothing of the anguish of those three days. But when they had reached the appointed place, leaving the two men, Abraham and his son Isaac started up the mountain, the sticks upon the back of the boy, and *he* was bearing the pot of fire. Part way up the mountain the trust-

ing, confiding son turned to the father and said, "Father, we have the fagots to burn the sacrifice, and the fire, but you have forgotten the sacrifice." Had he forgotten it? Was it not the burden of these three days that were upon him? But he could not tell the boy, only that God would provide. They reached the summit of the mountain and piled the stones one upon another, until the altar was prepared, the sticks placed upon it; and now a strange thing happened, the lad was placed upon these sticks. Trusting, confiding, he had submitted his body to be bound. He never doubted the love of his father. And O, the trial to Abraham when he had made all preparations to offer that sacrifice, had undoubtedly pressed that lad to his bosom, and then behind his back bared the knife and raised his hand that was to let a blow fall that would let out the life's blood of his son, and all his hopes in him were to perish as far as the earth was concerned and lie like dead ashes, but at that moment an angel of the Lord appeared and staid the upraised hand and said, "It is enough." The sacrifice required of Abraham he would have made to the bitter end. He had been tested and tried, and the ram was prepared.

But it was only a prelude to a story of another Father, who had an only Son also,—God our Father, who gave his only Son, whom he loved better than ever Abraham could have loved Isaac, to the world, who rejected him, who hated him, who despised him, and finally crucified him. What was in the heart of that loving Father, who had seen his trusting Son through the ages—for He had been with the Father from the beginning—thus despised, thus an outcast? Did it not try that Father? What was in his heart when that Son was alone in the Garden of Gethsemane, crying, "O Father, if it is possible, let this cup pass?" I will

*Address delivered at the Conference of the Deseret Sunday School Union, Tabernacle, Salt Lake City, April 3, 1927.

ask, is there a father in this audience tonight that could resist the cry of anguish from a son or daughter? Is there any power in your hands that you would not use to save them? There is none. And yet God had the power to save His Son but did not do so. He allowed him to be seized, the crown of thorns to be placed upon his brow. What was in the heart of that Father when the hand of his noble Son, his arms, his body were stretched upon the cross and the cruel nails went crashing through the flesh and bones? Anguish? Yes, and yet the Father suffered it. Hours of suffering upon the cross while the scoffers mocked him. And then there came a moment when that Son cried out, "My God, my God, why hast thou forsaken me?" Forsaken? Only for a moment. If I could part the veil of that scene, I fancy I could see that Father, who had looked upon it until he could bear it no more—like the loving mother, who cannot stand to see those struggles in the death agonies of her loved one borne from that presence, that less kindly eyes and friendly hands may minister in that last extremity, so God had withdrawn, with head bowed, weeping for the suffering and the death of his Son. He seemed to be absent.

O, in that moment, when he might

have saved His Son, how I adore him! How I appreciate the sacrifice of God, who, loving not His Son any less than he had, in that moment thought of us, as he had been thinking of us from the time of his first offering and tender to the world of his Son. For if God had spared his Son he would have lost us, and the grave would have claimed our earthly bodies, and our spirits would have been banished from his presence. In that moment of His trial, God's trial, in His suffering and sacrifice, He has manifested His interest in us, His love for us that should live forever. And though doubt may seem to come, although our hopes may fall, our ambitions fail, death come to us and our loved ones, and sorrow mark our path,

Behind a frowning province
He hides a smiling face.

And this monument of God's enduring love for man, that he suffered thus to give his Son, should endure forever.

God bless us, that we shall prize that gift. Spurn it not. Treasure it, that when we come into the presence of the Father and his Son, we may be welcomed with the glad assurance that we were not ashamed of him in the world and he will not be ashamed of us, I pray, in the name of Jesus Christ. Amen.

What a World

Joy is like the ripples
Of a singing brook;
Happy in the sunshine,
Or in the shady nook;
Smiling through the valley,
Laughing down the hill—
What a world, if such a joy
Could every bosom fill.

Love is like the ocean,
Fathomless and broad,
Flowing to the humblest
From the heart of God!
Bathing in its bosom,
Millions have been blest—
What a world, if God's sweet love
Filled every human breast!

Her Apron Strings

By Ellen L. Jakeman

"Give me the very best cloth you have in the house for overalls," said Mrs. Brown to the smiling clerk, and added as an afterthought: "something that will hold those boys of mine a couple-o-weeks."

The clerk threw up his hands in mock consternation.

"We don't deal in boiler iron, Mrs. Brown! There's a hardware store a block down the street, but if its good cloth you want, we've got the best fabric ever seen in this town, since you women quit weavin'."

They both laughed, and the clerk threw on the counter a forty-inch bolt of cloth that smacked the board like another piece of timber. It was of a texture between canvass and regular overall goods, and very closely woven. It met Mrs. Brown's swift approval except for color. Instead of the conventional dark blue, it was a light unpleasant brown, verging on yellow.

After some hesitation she bought sufficient for two pairs of overalls, one pair for each of her boys, Gid and Sam, aged ten and twelve years. When they saw it they would have none of it. First, because it was so stiff and heavy, and second for its color; so, rather than begin a fight that might prove very wearisome even if she succeeded in imposing her will on them finally, she just made herself two work aprons of it, both long and wide, with a belt that went around her ample waist twice and tied in front for convenience; the boys slyly exercising their wits about her apron strings.

Mrs. Brown, a widow, had taken up a homestead half a mile or so from the town, almost in the mouth of the canyon, and with these two small boys was trying to clear the best parts of the land and bring it under cultivation. She surprised the local agriculturalists by not always waiting for the land

to be cleared of luxuriant growth of sage—and rabbit-brush, but pottered around amongst it with a hoe, and in the rich virgin soil planted squash, potatoes and winter beans. If the season was moderately rainy, she would rake in a good crop from this unorthodox method. She milked a few cows, which she pastured on the side hills that outlined the farm; but her real money crop was poultry.

One morning when she called the chickens for their feed she rather thought the flock looked thin.

She called the boys.

"Come out here, Gid and Sam, both of you and tell me if you think the chickens are all here,—I think I miss two or three!"

"Of course they're all here! Anyway, how in Sam-hill could you miss two or three out of a gang like this?"

"Well, I think I do! When you boys go to town to your Priesthood meeting tonight, I want you to be sure and get the gun you loaned to Johnny Anderson, and see there is ammunition for it."

"All right," the boys agreed, but of course, forgot it.

One night not long after that Mrs. Brown was engaged in some household task and the boys were in town, when she heard the chickens making a fuss.

"There!" she exclaimed. "Something is after the chickens, and of course, Johnny Anderson has the gun." But while she talked to herself she was pulling on an old sweater and lighting a lantern. Grabbing the first thing in the shape of a weapon that came to her hand, which was a club, she sallied forth.

There was a confused, squawking scramble among the chickens, and as she approached on the run, she saw the coop door had not been properly fastened and stood ajar. Jerking it

wide open she swung her lantern to light up the interior.

At first she could see nothing unusual, but by the glint of his fiery green eyes, she soon discovered a wild-cat crouched in a far corner. She had had enough experience with these common marauders to know that if she should open the door wide and get out of the way he would be glad enough to escape, now he knew he was detected; but she was not minded to let him go, for once having tasted chicken, he would not stop till he had devastated the flock.

The coop door was a bit small and armed only with a club it was rather hazardous to go inside, and she stood a moment considering the situation.

The light of the lantern had further disturbed the already frightened chickens, and they were crowding and pushing, trying to get further from the creature of fear in the corner, when with a fluttering squawk, one dropped from the roost to the floor, right in front of the hungry wild-cat.

His desire for chicken was greater than his fear of a person who hesitated about attacking him, and with a bound he left his corner and pounced on the hen.

That sight, and the sound the dying hen made, galvanized Mrs. Brown into action.

She entered the narrow arena of the coop, but having sufficient room for a good swing, brought down her club on the head of the robber with all the force of her labor-hardened muscles, where he nuzzled his prey, as if about to eat it in her very presence.

If it had been any animal but a cat the blow would probably have killed it, but the cat only wagged his head once or twice as if dazed a little, and when Mrs. Brown struck again with all her might, he was not there, and the club broke in her hands.

The cat had retired to his corner leaving the dead chicken on the floor between them, and she found herself facing an animal maddened by pain and fear,—defenseless.

Canny in the sign language of wild animals, Mrs. Brown knew the creature was nerving itself to attack her. If she had wished to retreat now, she knew that before she could get half way out at that low door, he would be upon her and perhaps do her horrible injury, but she had no mind to retreat. Well she knew that the cat that kills and gets away, as this one had evidently been doing for some time, comes back and kills another day; or it is something like that old saw says. They come and come and come again, till there is not a chicken left;—and they can, in a pinch, eat ducks, geese and turkeys.

Keeping her eyes on the wild-cat, she very slowly lifted her hands and untied her apron strings, letting them fall; and with both hands she slowly grasped the center of the belt and slowly drew it away from contact with her person, and then swiftly up to her face as the cat launched himself straight for her eyes.

The impact almost tore the apron from her hands, but she managed to hold onto it, and to partly envelop him in its strong folds as they went to the floor together. In vain it seemed she tried to pin down with arms and knees and weight, that sinuous mass of fear, hate and ferocity. He spit, bit and clawed, and soon her wool sweater and gingham dress was torn from her breast and shoulders in a mass of rags, and blood flowed from a dozen wounds. The cat tried to reach her throat, and with redoubled fury to bring into play those terrible hind claws, with which members of the cat tribe when down on their backs and fighting for life, use to disembowel their enemies.

Mrs. Brown had her right knee on the very roundest and softest part of her visitor's anatomy, holding him down, and those death dealing claws could come only part way up, and were raked back over the board like surface of the apron. She was working for a purpose. Taking advantage of the twisting and turning of the wild-

cat's head, she managed to cross the strings of that apron behind the cat's neck and she had a strangle hold. She now planted her other knee on the writhing body and drew the strings taut with all the strength of her well-developed muscles, and in spite of his clawing held it there till he ceased to struggle and hung limp; then she tied them securely.

After resting a few moments, Mrs. Brown crawled out of the coop door backward dragging the dead cat and chicken with her. Of course the marauder was *dead*, but the wonderful way they have of recuperating after seeming death, has given them the legendary reputation of having nine lives, so she tied the apron strings in a few more knots, and would have drawn it tighter if such a thing had been possible. With a grin she wrapped the apron around the limp form, leaving only the head visible, and stretched it out on the ground like a sleeping child.

Knowing how dangerous are the bites and scratches of animals, especially wild or enraged animals, she quickly provided herself with a saturated solution of salt and despite the terrible smarting, thoroughly cleansed her bites and scratches. She further treated them to a coating of a salve made by melting equal parts of soft pine gum and mutton tallow together, and while applying it quite hot, carefully stroked every fragment of torn flesh into its proper place, and bandaged it all as well as she could, and went to bed.

It was not long till she heard the boys' coming.

As they opened the door she called out:

"You boys did not fasten that chicken coop up properly tonight, even when I reminded you of it,—go now and see to it!"

Obviously they turned, and as they went she heard the drone of their

dialogue still intent on the happenings in town.

She laughed silently under the bed quilt, and listened for the shout that would tell her that they had found the dead wild-cat.

Nary a yell! They were *her sons*, and the cry that sprang instinctively to their lips, was suppressed before it had utterance.

"Don't you dare to act skairt," whispered Gid to Sam, "If you do, mother will never quit making fun of us while we live." They found the coop door properly fastened and knew they had been sent out on purpose to find the dead cat. With big questioning eyes, they saw the manner of its death, and went slowly back.

Going to the door, Gid called in:

"What you want us to do with this doll-baby you got tied up in your apron?"

"You might put him in the woodshed till morning, and then we'll see if the fur is worth anything. Don't take the string off!"

"All right," the boy drawled, trying to make his voice as indifferent as though finding a dead wild-cat in the yard was a common occurrence, and the manner of this one's death nothing remarkable.

Mrs. Brown had hoped and expected to get a rise out of the boys, and was entirely gratified when by cautiously raising her bed room window, she heard them talking as they dragged the dead cat to the woodshed.

"I bet that cat weights forty pounds," said Sam to his brother.

"All of that," Gid replied, and that his mother should not by any possible mischance hear him he lowered his voice still more: "and to think our very own mother killed that fighting cyclone with her apron string!"

"Yes, and no whinnying and hysterics about it either," said the small son in a tone of intense admiration.

Let Me Live On

By Isabelle Ruby Owen.

(With apologies to Sam Walter Foss)

I have lived in my house by the side of the road
And watched mankind go by.

Came one who was burdened with heavy load—

I marked his weary sigh.

He was feeble and bent and gray;

His feet were travelworn;

To hide my tears I turned away

As I bade him rest 'til morn.

Next morn the stranger bent and gray,

With grateful heart passed on his way.

As I lived in my house by the side of the road,

Where I drank of life's nectar at will,

Like a phantom at night—before me there stood

A youth who was haggard and ill.

He told of the glory he had known at the start—

With stars were his firmament rife,

How he'd battled 'gainst odds in life's busy mart

'Till his soul had grown faint with the strife.

I spoke of the Master who had known grief and pain,

And the hope that had died was kindled again.

As I lived in my house by the side of the way,

Glad'ning my heart like a friendly light

When ships at sea pass in the night,

Came one as sweet as a breath of May.

Each day some loving deed, or word,—

Some lilting song—like trill of bird

As it skims the air in happy flight!

My soul soared on to aerial height.

Then came death to shatter my shrine:

But the love I have known shall ever be mine.

As I lived in my house by the side of the way,

There came a fair maiden in sorrow—one day.

For love of a false one she had erred—

Beneath her warm heart a new life stirred.

Rent was her soul with woman's jeers,

Who pitied her not—saw not her tears.

With sad, aching heart she left her loved home

To wander the pitiless, cold world, alone.

Like some poor wounded bird, I soothed her to rest

And calmed her wild grief on my own throbbing breast.

O, let me live on by the side of the road,

Just to comfort the weary and sad.

If each day in passing I lighten one's load

I'll rejoice for the heart I've made glad.

Let me live in my house by the side of the way

Just to gladden the race passing by.

Be they good, be they bad! all sinners, you say?

They are children of God—so am I.

O, the wealth of the world with its fame could not buy

The joys that are mine as the race passes by.



Editorial Thoughts

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SALT LAKE CITY - - JUNE, 1927

The Influence of Music*

By President Heber J. Grant

This certainly is an inspiring sight, to see this wonderful audience here, and it has undoubtedly been inspiring

*Address delivered at the Conference of the Deseret Sunday School Union, Tabernacle, Salt Lake City, April 3, 1927.

to each and all of you to listen to this very splendid program.

I know that there are a great many who take the ground that if they can only know the songs of a people, they can judge them by those songs. Judged by the inspirational songs that we as Latter-day Saints sing, I am sure that we would rate very high indeed with every thoughtful person who has that as a standard.

I have noticed that men who have had certain favorite songs have had more or less of a guide for themselves in the battle of life.

Of all the men with whom I have been intimately associated in the Council of the Twelve, I know of no single one who had more perfect control over his feelings than the late President Francis M. Lyman. His favorite of all the songs we sing from our hymn book was:

School thy feelings, O my brother,

Train thy warm, impulsive soul.

Of all the men with whom I have ever been associated who most perfectly acknowledged the hand of God in all things, it was the late President Wilford Woodruff. And he used to call for his favorite, I am sure at least once a month,

God moves in a mysterious way
His wonders to perform.

The one man of all others who has inspired me in listening to his testimony of the divine mission of the Prophet Joseph Smith was the late President Joseph Fielding Smith, and his favorite song was,

I know that my Redeemer lives.

I could go on giving many examples showing that men to a very great extent have been influenced by some of our songs.

When asked by President Lyman for my favorite song, I told him it was, Come, come, ye Saints, no toil nor labor fear,
But with joy wend your way.

I remember hearing upon one occasion of a very remarkable circumstance. Two old veterans who had been through all the drivings and persecutions and hardships of the Church finally had some financial difficulties, and could not agree. They were not willing, being high priests, to submit their case to teachers and listen to their decision, or even to the bishopric of their wards. Neither were they willing to have the presidency of the stake decide. But they concluded that if President John Taylor, who then presided over the apostles, would listen to their case and give a decision, they would cheerfully abide by it. They called upon President Taylor. He said he would be glad to hear their case. He said, "Before I hear it, however, suppose we sing a song." When he had sung the song, he said, "I never hear one of the inspired songs of Zion but that I desire to hear another. If you will excuse me, I will sing you another." When he had finished the second, he said, "I have heard there's luck in odd numbers. If you will listen, I will sing another." And when he had sung the three, he said, "Now, it is too bad for me to keep you here singing to you, but if you will just allow me to sing one more song, I will agree to hear your case." When he had finished the song they got up, shook hands with him, bid him good-bye, and pledged themselves that they would settle their own difficulties. There is no doubt in my mind that President John Taylor was praying to the Lord in those beautiful songs, and that God heard and answered his prayers.

I remember the very first time that

I ever heard Brother Francis M. Lyman sing a certain song. I was up in Idaho with him visiting the Saints there. I was the President of the Tooele Stake of Zion. That night, when we camped, I took my pencil out and wrote down that song, and the next day I learned it by heart, and from that day to this it has been one of the guiding stars of my life.

Let each man learn to know himself;
To gain that knowledge, let him labor,
Improve those failings in himself
That he condemned so in his neighbor.

How lenient our own faults we view,
And conscience's voice adeptly smother;

Yet oh how harshly we review
The self-same errors in another.

And if you meet an erring one,
Whose deeds are blamable or thoughtless,

Consider ere you cast the stone,
If you yourself are pure and faultless.

Oh list to that small voice within,
Whose whisperings oft make men confounded,

And trumpet not another's sin;
You'd blush if your own were sounded.

And in self-judgment if you find
Your deeds to others are superior,
To you has Providence been kind,
As you should be to those inferior.

Example sheds a genial ray
Of light, which men are apt to borrow;
So first improve yourself today
And then improve your friends tomorrow.

God bless all that are here assembled. God bless all the officers and teachers and members of our great Sunday School organization. God bless the honest the world over, and guide us all by the unerring counsels of his Holy Spirit, is my prayer, and I ask it in the name of Jesus Christ, our Redeemer. Amen.

"The work of the world is done by few,
God asks that a part be done by you."



SIGNS of the TIMES

BY J. M. SJODAHL



THE WHITE SLAVE TRADE

From recent press dispatches it is evident that the League of Nations is interested, not only in problems directly relating to peace and war, but also in social and economic conditions.

For instance, at the recent session of the Council of the League, Mr. Chamberlain presented a startling report from a committee appointed to investigate the so-called "white slave trade." Is there in the Christian world such a "trade"? Or, are the rumors of its existence only the offspring of a diseased imagination?

The committee, after a thorough-going investigation, found that this unspeakable "business," not only exists, but is flourishing; that it is organized with diabolical cunning, and that "white slave" hunters all over the world are cooperating with each other, and stop at nothing, not even cold-blooded murder, if it will bring them a profit.

Many victims of the "trade" are obtained in Austria, Germany, Rumania, Spain and Turkey. These are shipped to places where there is supposed to be a great demand. They are, for instance, dispatched to Algeria during the tourist season, and to other countries when sightseers and health seekers are wont to congregate; also to places where military camps or naval maneuvers draw young men together.

Some of the victims are "slaves" willingly, because they know no better, but a great many are held against their will. They are generally, in the first place, enticed to some house under false pretences, often under promise of marriage. Then they are sent to countries where they have no friends, and where the language is to them

unknown. There they find themselves helpless, at the mercy of the agent to whom they have been consigned. If they manifest a spirit of rebellion, they are starved and unmercifully beaten into submission, or death. With a broken spirit they manage to live on in degradation and finally they are thrown out into the street, to die in the gutter.

The committee proposes cooperation between the different nations for the suppression of this awful human sacrifice on the altar of lust. It is earnestly to be hoped that our politicians will not be so sternly set against "entangling alliances," as to prevent our government from taking part in the work of salvation of the innocents, whose blood every day cries to high heaven from the ground of a so-called Christian world.

THE ECONOMIC QUESTION

Another question that has the attention of the League is connected with economic problems. An international congress is now, since May 4, in session in Geneva, at the invitation of the League. Among the numbers of that congress are delegates from the United States and Russia.

Among the questions on the agenda are these: The economic tendencies that are likely to menace the peace of the world; the causes of industrial crises; the condition of agriculture throughout the world, and the possibility of aiding the farmers to better remuneration, and the international possibilities as regards the products of labor.

The League recognizes that economic interests are now, with the marvelous means of communication available, international, and must be dealt

with as such. Great industrial magnates have already entered into international agreements. Laborers on farms and in factories, etc, the League holds, must follow the example, or else labor at a disadvantage.

It will readily be seen that the world today needs an organization equipped to battle with such world problems as these.

IN THE FIELD OF ARCHEOLOGY

Never before were archeologists more busy than they are now unveiling the past of prehistoric America. May I mention a few recent results?

About a year ago the Smithsonian Institution began excavations of an Indian mound near Marksville, in the lower Mississippi valley, for the special purpose of ascertaining the relationship between the Aztecs of Mexico and the North American Indians in the Gulf states. Dr. J. Walter Fewkes said, at the time when this work began, as reported in the *Kansas City Post*, Jan 29, 1926:

"Indian tribes and races in the lower Mississippi Valley and states as far east as Florida, have shown certain tendencies that are similar to those of the Aztecs. The Natchez tribe in Mississippi, for instance, was civilized to an exceedingly high degree, and their civilization was similar to the Mexican civilization in a score of points. Like the Aztecs, the members of the Natchez tribe were sun worshippers and snake worshippers. They had an orderly monarchy, and their religious rites were much like those of the Aztecs.

"If we can establish the relationship of the Gulf races with the Aztecs, we will have realized a dream of ethnologists that further will perfect the history of the aboriginal America." The Marksville mound is believed to have been built by the Choctaws, a tribe that occupied that region many centuries before the arrival of the white man.

On Aug. 9, last year, press dispatches from Ely, Nevada, announced that writings in red and black had been discovered in a number of small caves near the Lehman cave, and that Dr. Schappelle, of the University of Nevada, had found these writings to be almost duplicates of paleolithic drawings in the Pyrenees, in Spain. The professor sees two distinct culture types in writings in the Nevada caves.

On Oct. 27, 1926, Sir Frederic Kenyon, director of the British Museum, London, issued a report in which it was suggested that by the discovery of different architectural styles on the site of the ancient city of Lubanantun, in British Honduras, we have been taken back to the very beginning of the Maya civilization. There was a primitive people using stone tools; there were pyramid and terrace builders, and, finally, people with highly developed arts.

A number of relics were also collected among the Chibcha Indians in Colombia, South America.

On March 19, a dispatch from Pomona, Cal., related that an expedition into Lower California, Mexico, had come upon two prehistoric villages near Punto Bonda; also rare specimens of pottery. Lower California, now almost a desert, was, in the view of the explorers, once upon a time the home of a large population. What became of the vanished race? Floods, famine, war and pestilence, the explorers say, may have scattered them. Is that not what the Book of Mormon also says of the nations whose history it relates?

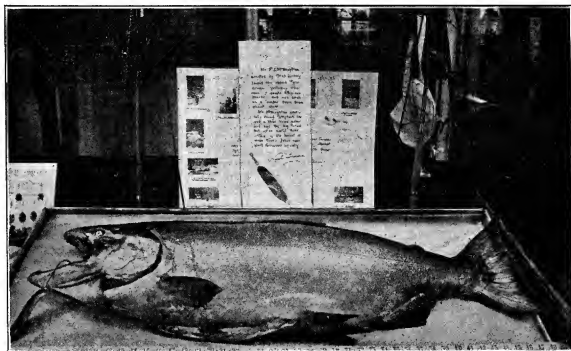
On Feb. 20, Dr. Warren K. Moorehead of Andover, Mass., announced the find, around the Etowah mound, in the northwest Georgia, of a number of skeletons, shell beads, and textile material. Previously, embossed copper plates had been unearthed, an important fact, because it has been said, by Book of Mormon critics, that Indians of old did not make metal plates. The art work in the plates is said to

be similar to that commonly found on Mexican and Honduran sculptures.

There has been an impression that the North American Indians occupied a much lower cultural level than those in Central and South America. The tendency now is to recognize their relationship and similarity in many of their customs and achievements. The mound-builders, it is known, occupied an immense area of what is now the United States, and they had means of communication between distant points. They got conch shells from the sea shores, obsidian from the Yellowstone, mica from the Alleghenies, copper from the Great Lake region, and flint from Missouri. Their mounds are

immense. It is calculated that it would have required 2,500 men in our day to complete one of the largest of their mounds in two years, with the aid of modern machinery. That helps us to realize the immense population that inhabited the domain of the mound-builders. It also removes all doubt as to the possibility of mustering such immense armies as those which were engaged in the battles that ended with the catastrophe at Cumorah.

As I have said before, the deeper the scientists dig into the remains of the past, the more evidence they find for the authenticity of the Book of Mormon. We thank God for the work that is being done for us in this field.



"TYEE" SALMON, ONE OF THE WORLD'S GREATEST GAME FISH

The Indians of the British Columbia coast gave to one species of salmon, the name "Tyee," meaning king, or the greatest. Sportsmen from all over the world come to British Columbia to catch them, with rod and light tackle because the "Tyee is one of the world's gamest fishes, putting up a fight for hours. The photograph shows one taken with sporting tackle. It weighed 51 pounds and took three hours to wear out.—Francis Dickie, Herlot Bay, B. C., Canada.



Superintendents' Department

General Superintendency, David O. McKay, Stephen L. Richards and Geo. D. Pyper

Prelude

Andante

WILLY RESKE.



SACRAMENT GEM FOR AUGUST, 1927

"I come to Thee all penitent,
I feel Thy love for me;
Dear Savior, in this Sacrament
I do remember Thee."

Postlude



CONCERT RECITATION FOR AUGUST, 1927

(Ephesians, Chapter 4, Verse 32)

"And be ye kind, one to another,
Tender-hearted, forgiving one another,
Even as God for Christ's sake
Hath forgiven you."

Uniform Fast Day Lesson

THE PERSONAL TOUCH

LESSON FOR AUGUST, 1927

By Bertha Gerneaux Woods, in "The Teacher"

The Example of Jesus: what it bids us do.

Forgiveness

"Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone; if he shall hear thee, thou hast gained thy brother.

"But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established.

"And if he shall neglect to hear them, tell it to the church, but if he neglect to hear the church, let him be unto thee as a heathen man and a publican.

"Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times?

"Jesus said unto him, I say not unto thee, Until seven times; but until seventy times seven." Matt. XVIII:15-17 and 21, 22.

The method of dealing with an offender here suggested by Jesus is of far reaching consequences in social life. Consider how this social life might be changed if His advice were followed instead of the all too common method of harboring ill-feelings indefinitely or talking about people's trespasses instead of talking with them privately and in the spirit of reconciliation. To forgive one who has wronged us is not only a kindness to the transgressor, but also a kindness to ourselves. To harbor spiteful feelings or ill-will toward another is a great moral and spiritual handicap.

It is, therefore, for the greatest good of all concerned that the spirit of forgiveness be cultivated.

The passages here cited have reference to personal relations. In public affairs transgressors of the law are usually also freely forgiven as soon as there is assurance that the offense will not be repeated. When punishment is administered its purpose is to bring about reform and to protect society; it is not now administered in the spirit of vengeance or retaliation.

Jesus rebuked the proud, unrepentant, self-righteous Pharisees; repentant sinners, however, were very freely forgiven.

How often we hear it said that the Sunday school teacher is expected in one brief hour on Sunday to give her pupils all the religious instruction and help they will have for the entire week. But is that quite a correct statement of the case? Even if parents and home influences do not do their part through the seven days, should the teacher's influence be confined to that hour on Sunday morning?

It is true that many of the best teachers are busy women of affairs who face their classes on Sunday morning and teach the carefully prepared lesson at a real personal sacrifice; yet is it not also true that the busiest of them could, to a certain extent, manage to keep in touch with their pupils through the week?

They may not be able to make many personal calls, but a brief note to each pupil, if it be no more than a few lines on a correspondence card sent once a fortnight or once a month, will help to make closer the personal relation.

One teacher of my acquaintance who is a very busy woman, tells her girls frankly that though she is unable to call upon them personally in their homes as she would like to do, she always carries them and their interests in her heart and in her daily prayers, and that if ever they are troubled or perplexed she wants them to feel free to come to her for any help or advice she may be able to give them. Surely with such an attitude, that teacher's influence must go with her pupils through their week-day living. The amount of it cannot be measured by the clock that ticks away those sixty minutes every Sunday morning!

STRENGTHENING THE STAKES

The day is past when going to Sunday School is enough. We must get something while we're there. And that is where the strengthening of stakes comes in. Every class must be ready for every child. That means an intelligent teaching force properly prepared and equipped for their work. It means teachers who are regular in their attendance, and who are on the job all the week. The superintendent who inspires his teachers to constant, intelligent effort is strengthening his Stakes.—S. S. Executive.

"Be kind to all you chance to meet,
In fields, or lanes, or crowded streets."

SECRETARIES' DEPARTMENT

Albert Hamer Reiser, General Secretary

WE ALL WANT REPORTS

Ward superintendents, stake boards and the General Board need the facts about the status of Sunday School work. The facts in which we are most deeply interested are those relating to the hundreds of Sunday Schools throughout the Church.

Ward Sunday School secretaries are the fact-finders. Ward, stake and General Sunday School executives will be able to direct the affairs of this great organization, if they are adequately informed in regard to the needs and conditions of the organization as the fact-finders report them.

If the information is scanty, incomplete, inaccurate and late, the executives will be left to find their way blindly and slowly. If the information is complete, accurate, promptly available and in other respects reliable, the executives can move forward with intelligence, confidence and promptness.

Secretaries give the facts, they gather all the true value they ever possess. The reports purporting to contain the facts, are right or wrong, valuable or useless when they leave the secretary. Nothing, which may be done to them afterward by anyone, who does not have access to the

secretary's original records, can change that original value.

The secretary in the beginning must make the report accurate, complete and prompt or it never will be.

Hence, the quality of the secretary's work affects directly the efficiency of the executive's leadership. If the secretary's information is unreliable, because it is incomplete, inaccurate or tardy, the executive works blindly, slowly and uncertainly and with the risk of being embarrassed and misled by the poor figures upon which he may rely. If the secretary's work is accurate, complete and prompt, the executive moves forward decisively, confidently, with well-laid plans and success attends his efforts.

Secretaries! Do you realize the seriousness of your responsibility?

Prepare, then, to discharge it with honor!

Do your work with such thoroughness and accuracy that your name will come to be a synonym for reliability. Make it possible for your superintendent and your stake board to say: "That is the work of our secretary; you may stake your life upon it!"

The world needs millions of workers worthy of such a reputation.

You be one of them!

MISSION SUNDAY SCHOOLS

Committee: Charles B. Felt, Chairman; Harold G. Reynolds, Henry H. Rolapp and Robert L. Judd

WORK FOR AUGUST, 1927

Fast Day Subject: The example of Jesus: what it bids us do.

Special Topic: Forgiveness.

For the general treatment of this subject, see Superintendents' Department of this magazine, and for its adaptation to your class see that department section.

For schools having three classes.

Theological Department: From the text, "The Apostles of Jesus Christ," Anderson.)

Intermediate Department: From the

text "Our Church and People," (Evans.)

Primary Department: From text "Bible and Church History Stories," or "Stories from the Old Testament.")

For schools having more than three departments:

The same lessons as assigned for the Home Schools, as given in the respective departmental sections of this magazine.

Teachers should refer to their departmental sections for lesson assignments, teachers helps, and adaptation of Fast Day Lesson.

CHORISTERS and ORGANISTS' DEPARTMENT

Edward P. Kimball, Chairman; Tracy Y. Cannon, and P. Melvin Petersen

SONG ANALYSIS FOR AUGUST

"Did You Think to Pray," D. S. S. Songs, No. 65.

Objectives: Words—To retain throughout each day the spirit of the morning prayer, thus enabling one to cheerfully meet each personal problem and to live harmoniously with his associates.

Music:—To sing in such a manner that expressiveness and flexibility shall predominate in its rendition.

Questions

What is the meaning of the expression "Balm of Gilead did you borrow at the gates of day?"

Flexibility in the interpretation of this song is obtained by judicious use of accents properly placed and of singing certain syllables lightly. Which syllables are to be sung lightly?

SINGING WITH THE SPIRIT

Sunday School music has come to be recognized as a necessary part of the preparation for the larger and finer things of life and must be treated in a broad educational way. Parents and Sunday School authorities have come to realize that good singing holds a place of first importance in educating children for citizenship and for life's work.

The process of education is continuous and never more than today has the need been felt of singing *with the spirit*. We need more spirituality in our music. Inspirational singing is of great importance to

worship. Instrumental music is worthy of emphasis also.

We are greatly blessed in our Sunday School (Rock Springs, Wyo.) with a splendid orchestra. You would be surprised at the aid it gives to the singing. To hear played the beautiful hymn, "Reverently and Meekly Now" (No. 185, Songs of Zion) would prove to be an inspiration. The Choristers would do well to study the words, get their meaning and absorb the full spirit of our elder brother Jesus, as expressed in this song.

If we can get into the hearts of the children these beautiful sentiments we are truly preaching the Gospel in song.

We cannot give that which we do not have. We must seek the Spirit of the Lord to help us interpret these faith-promoting songs.

Music should be taught for the purpose of developing good cheer, to inspire with beautiful sentiments, to uplift the soul with harmony. No home is so lowly that it cannot join in the melodies and thus give expression to the joy it feels. Through song this joy is intensified. Every child should acquire skill in the use of his singing voice, gain pleasure in song as a means of expression, develop a taste in choosing songs suitable for them to sing and music to which they will listen. As a beautiful and fine essential in a well rounded life, good singing during childhood is an excellent foundation, upon which the amateur or even the professional musician may safely build through future study.—Charles Kent, Supervisor of Music—Rock Springs Public Schools, Wyoming.

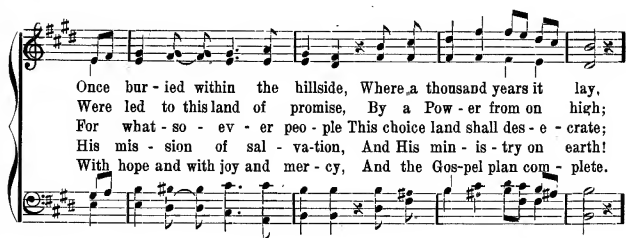
A Voice from Slumbering Nations

(The Book of Mormon)

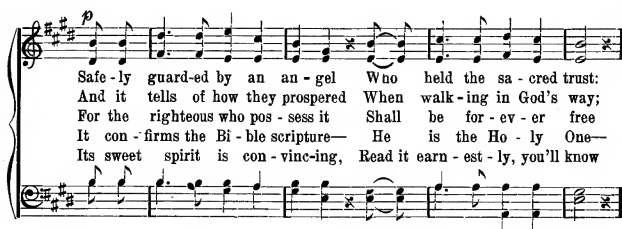
Words and Music by EDWIN F. PARRY.

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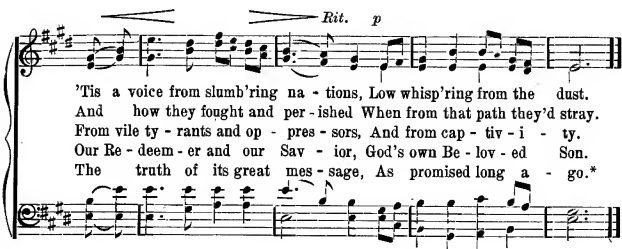
1. There's a rec-ord of by - gone ag - es, Brought to light in lat - ter day;
 2. It brings tidings from cho - sen races Who, in times long since gone by,
 3. It pro-claims, too, a solemn warning Of a dire im-pend - ing fate,
 4. Oh how precious to us its sto - ry, Of Mes - si - ah's hum-ble birth,
 5. We re-joice in its wondrous teachings—All so plain and so re - plete



Once bur-ied within the hillside, Where a thousand years it lay,
Were led to this land of promise, By a Pow-er from on high;
For what-so-ev-er peo-ple This choice land shall des-e-crate;
His mis-sion of sal-va-tion, And His min-is-try on earth!
With hope and with joy and mer-cy, And the Gos-pel plan com-plete.



Safe-ly guard-ed by an an-gel Who held the sa-cred trust:
And it tells of how they prospered When walk-ing in God's way;
For the righteous who pos-sess it Shall be for-ev-er free
It con-firms the Bi-ble scripture— He is the Ho-ly One—
Its sweet spirit is con-vinc-ing, Read it earn-est-ly, you'll know



Rit. p

'Tis a voice from slumb'ring na-tions, Low whisp'ring from the dust.
And how they fought and per-ished When from that path they'd stray.
From vile ty-rants and op-pres-sors, And from cap-tiv-i-ty.
Our Re-deem-er and our Sav-ior, God's own Be-lov-ed Son.
The truth of its great mes-sage, As promised long a-go.*

*Here is the promise: "And when ye shall receive these things [the writings in the Book of Mormon] I would exhort you that ye would ask God, the eternal Father, in the name of Christ, if these things are not true; and if ye shall ask with a sincere heart, with real intent, having faith in Christ, he will manifest the truth of it unto you, by the power of the Holy Ghost; and by the power of the Holy Ghost ye may know the truth of all things."—Book of Mormon, Moroni 10:4, 5.

PARENTS' DEPARTMENT

*Henry H. Rolapp, Chairman; Howard R. Driggs, Charles H. Hart,
Milton Bennion, George R. Hill, and Mark Austin*

Home-Community Class

LESSONS FOR AUGUST

First Sunday, August 7, 1927

Uniform Fast Day Lesson

General Subject: The example of Jesus: what it bids us do.

Special Topic: Forgiving one another. (See Superintendents' Department, this issue, for helpful suggestions.)

Second Sunday, August 14, 1927

Subject: Life Ideals for Youth—The Ideal of Physical and Mental Efficiency. Text: Citizenship, Part III, Lesson 21: 1, with special reference to intoxicants, narcotics, and stimulants.

Objective: To discover the best means of developing in the minds of youth keen appreciation of the value of the teachings of the Church and of state and federal laws relating to prohibition of the use of intoxicants, and narcotics, all for the protection of youth against formation of self-destroying habits.

Supplementary Materials: Doc. and Cov., Sec. 89. Standard Modern Text Books on health and hygiene. Fisher, Irving—Prohibition at its Worst, (1926); U. S. Government Pamphlets—Congressional speeches on the Narcotic Evil; O'Shea M. V., The Child; His Nature and His Needs, Chapter 9; McKeever, Wm. A.—Lawrence, Kansas—Pamphlets on the Evil Effects of Tobacco; Intelligent Parenthood—Pages 47-85.

Suggestions on Preparation and Presentation: There is an abundance of easily available material on this subject. Prof. Fisher's book on Prohibition is one of the best thus far published on the liquor problem. It is sold for \$1.75 and may be had at the Deseret Book Company, Salt Lake City. Speeches on the Narcotic Evil by Congressmen may be had for the asking by writing your Congressman. Prof. Wm. A. McKeever is an ardent opponent of the tobacco evil and has devoted part of his time for many years to study of the problem. Through him inexpensive pamphlets on this subject may be had. Prof. Fred J. Pack has published a volume on this subject, which may be had from the Deseret Book Company. Any standard

books on hygiene of the school child will point out the evil effects of tea, coffee, and other stimulants.

There is need of a vigorous educational campaign in the homes, the churches, and the schools that young people may realize the evil effects of intoxicants, narcotics, stimulants, and depressant substances such as tobacco and alcohol. If young people are stimulated with ambition for high attainment and service they will naturally want to avoid habits that are destructive of this purpose; they will also realize that our prohibition laws were enacted for their protection.

Questions for Teachers

1. (a) What are the evidences that use of light wines and beers interfere with mental and physical efficiency? (b) In what other ways is use of these things dangerous to youth?

2. What are the evidences that use of tobacco is detrimental to youth?

Third Sunday, August 21, 1927

Subject: Life Ideals for Youth—The Perfection of the Sex Life.

Text: Citizenship, Part III, Lesson 21:2.

Objective: To discover methods of developing in the minds of youths keen appreciation of the rewards, individual and social, of chastity.

Supplementary Materials: I Cor. V; Eph. IV and V; I Thess. IV:3-5; Matt. V:27, 28; Galloway—Sex and Social Health, (Price \$2.50). Inexpensive pamphlets published by the American Social Hygiene Association, 370 Seventh Ave., New York City. O'Shea, M. V., The Child; His Nature and His Needs, Chap. 15. Intelligent Parenthood, Pages 153-174.

Suggestions on Preparation and Presentation: Sex education is first of all a home responsibility. It is, therefore, very important that parents shall realize their responsibilities in this respect, shall become informed of the best methods of procedure, and shall develop the courage to do whatever ought to be done in the instruction and training of their children.

In some school systems children are being instructed in their classes in science and hygiene in the facts and, to some extent, the principles of sex. While it is important that children know the facts,

it is much more important that they develop a right attitude toward these facts; this, teachers will endeavor to cultivate, but it can be developed best by parents in their private conversations with individual children and youths, and by their own good examples of a high minded attitude toward the sex life. There is danger in over-emphasis upon the morbid or pathological side of sex. Young people should know about venereal diseases and should be taught to exercise caution in use of public places, towels, soaps, cups, etc.; and, of course, to abstain from all sexual contact with other persons prior to marriage and subsequently, except within the marriage relation. It is, however, a great mistake to depend upon fear of the consequences of unchastity as the sole means of securing chastity. "Be not overcome by evil, but overcome evil with good," is a pedagogical maxim that has exceptional force here. Youth should be inspired with the ideal of the sacred functions of sex and its creative power. These lie at the foundation of successful family life and of the life of the human race. That is why chastity is one of the greatest religious and moral duties.

Questions for Teachers

1. How may the elementary facts of sex be taught in the study of plants and animals?
2. How is conversation of sex powers in youth related to physical, mental, and moral growth?

Fourth Sunday, August 28, 1927

Subject: Life Ideals for Youth—The Rational Life.

Text: Citizenship, Part III, Lesson 21: 3 and 4.

Objective: To find ways of helping youths to develop: (a) reason or sound judgment on problems of conduct, (b) their powers of self-control and self-direction.

Supplementary Materials: Character Education Supplement to the Utah State Course of Study, (1925), Introduction. U. S. Bureau of Education, Bulletin No. 7, 1926. O'Shea, M. V., The Child; His Nature and His Needs, Chapter 4. Sharp, F. C.—Education for Character, Chapter 13, "Training in Moral Thoughtfulness." Sisson, E. O.—Essentials of Character, Chapter 4. John VIII, 32-34; and XIV:16, 17; and XVII:17.

Suggestions on Preparation and Presentation: Collect examples of instances where parents themselves think, or fail to think, of the probable consequences to themselves or to others of their own ac-

tions. Consider the effects upon children's characters of hearing parents gossip about neighbors, make slighting remarks about good men and women, or about laws enacted for the protection of youth.

Are parents always thoughtful about control of contagious diseases?

The first problem is to stimulate thoughtfulness on the part of parents themselves. Are they thoughtful citizens, and are they rational in their political life, or do they always vote their party ticket and vote it straight, irrespective of men and measures? If parents would develop moral thoughtfulness in their children, they must first exhibit it themselves. To this teaching by example they may add the habit of serious, kindly conversation with their children about the probable consequences of their actions. If the youth who is inclined to tamper with intoxicants could picture vividly the probable consequences to himself and to his friends and associates of this type of conduct, he would never begin the use of liquor. No confirmed drunkard ever set out to be such.

Moral thoughtfulness need not, of course, be restricted to evil actions and their consequences. The good that comes from right action, from diligent pursuit of worthy social purposes should be stressed. To see clearly in imagination the ultimate results of persistent use of time and energy in pursuit of such purposes will inspire youth to industrious activity, that will not only yield returns of great value to him and to society, but will also tend to shut out the chances of wrong doing.

Problems for Teachers

1. Suggest some of the best methods of developing moral thoughtfulness in youth.
2. Suggest some of the best methods of developing the power of self-control or self-direction in youth.

Parents-Theological Class

LESSONS FOR AUGUST, 1927

First Sunday, August 7, 1927

Uniform Fast Day Lesson

General Subject: The example of Jesus: what it bids us do.

Special Topic: Forgiving one another. (See Superintendents' Department, this issue, for helpful suggestions.)

Second Sunday, August 14, 1927

Lesson 62. Modern Revelation.

Text: Doctrine and Covenants.

Objective: By understanding the spirit and principles of the United Order, although not called upon to formally practice the same, we shall be better prepared to unselfishly serve our fellowmen.

Suggestions on Preparation and Presentation: In case a number should wish to withdraw from the United Order, he can claim the portion that was deeded to him upon his entrance into the Order, but shall have claim on no more, even if his portion is smaller than the amount he consecrated to the Church (51:5).

To manage the affairs of such an Order, agents are of necessity required. The bishop, whose special mission is of a temporal nature, is intimately connected with the United Order (51:13); but in addition other agents, as, for instance, stewards and treasurers, are provided for in the Lord's revelation (51:8; 104:61.)

All matters pertaining to the affairs of the Order, such as the distribution of the surplus, or the appointment of officers, shall be done by the united consent of the members (104:21, 71.)

It appears that each stake of Zion should be organized into a United Order, and should manage its affairs separately from those of other stakes (104:47-50.)

It is thus seen that a United Order, organized and managed according to the pattern given by God, may be likened to a large co-operative store, in which only the employees are stockholders, and in which the salaries are proportioned, alike, to the varying needs of those employed.

It may be urged that such an order would allow the lazy and shiftless to eat the bread of the industrious. This is not possible, for the Lord has commanded that "the idler shall not have place in the Church," (75:29.)

The results of the United Order in the Church would be most beneficial and glorious. Not only would the poor be assisted, but that earthly equality would be brought about which is a necessary preparation for the celestial world (78:6, 7.) All men would have an opportunity of improving their talents; they would seek each other's interest and do all things with an eye single to the glory of God. By means of the United Order, the commandments of the Lord could be accomplished, and the Church would stand independent above all creatures beneath the celestial world (78:13, 14.)

This perfect order of temporal salvation has been practiced by few people upon earth. The perfect people who dwelt

in the City of Enoch practiced it successfully and for that reason it is sometimes called the Order of Enoch (82, headlines.) Other people, especially during the years immediately following Christ's ministry on earth, attempted it. Attempts to practice it have been made in this Church under the leadership of Joseph and his successors, but the selfishness and weakness of the members, and the iniquity of the surroundings would have made perfect results impossible.

Though this order is eternal in its nature, and must at some time be obeyed by all who desire to enter the celestial kingdom, yet because of the present condition of the world, the Lord has postponed the United Order as a commandment for the Church until after the Saints have been established in (Zion) Jackson County, Mo. (105:34.)

Among the many glorious laws of the Gospel, the United Order is one of the greatest and we should learn to understand it well and prepare ourselves to accept it when the commandment to practice it comes.

Questions for Teachers

1. How is the United Order to be governed; can an idler be a member of the order, and to what is a member who wishes to withdraw entitled?
2. Enumerate some of the blessings that result from the practice of the United Order.

Third Sunday, August 21, 1927

Lesson 63. Modern Revelation.

Text: Doctrine and Covenants.

Objective: Faithful compliance with the law of tithing develops spiritual strength.

Suggestions on Preparation and Presentation: Owing to our own imperfect condition and the opposition from the world the great law of the United Order has not yet been practiced successfully by the majority of the Church. The Lord has, therefore commanded this law need not be executed and fulfilled until the Saints have been established in Jackson County, Mo. In the place of the greater law of the United Order, the Lord has given a lesser law—that of tithing. This law is enumerated in brevity, but with beautiful simplicity in Sec. 119, which was given July 8, 1836.

This law provides the means necessary to build temples and other public buildings of the Church; to meet the numerous and varied expenses of carrying on the work of building Zion and spreading

the Gospel among all mankind (119:2; 97:10-12), and maintaining the Church. It also gives to the people the spiritual strength which comes from sacrifice.

According to Section 119, a person upon entering the Church should, as a beginning of his tithing, deliver to the bishop, for the use of the Church all his surplus property; which is probably all that a person has in excess of his needs for his daily wants and the conduct of his business (119:1, 5.) After this the members should "Pay one-tenth of all their interest annually (119:4) as tithing." It is an error to suppose that necessary living expenses should be deducted before computing one-tenth.

The bishops, as temporal agents of the Church, usually supervise the payment by the people (119:1); but the disposition of the tithing is under the direction of the First Presidency (120:1.) Tithing is a standing law unto the Church in all her stakes forever (119:4, 7.) Those who shall not abide this law shall not be "found worthy to abide" with the Church (119:5.) If the Church fails to obey this law, the promises of the Lord will be revoked and this land will not be a land of Zion to the people (119:6.) "For he that is tithed shall not be burned at my coming," (64:23.)

Questions for Teachers

1. What is the purpose of the law of tithing and why was it instituted in the latter days?
2. What is the value of the practice of the law of tithing in giving spiritual strength?

Fourth Sunday, August 28, 1927

Lesson 64. Modern Revelation.

Text: Doctrine and Covenants.

Objective: To be a true disciple of Jesus, one must help the poor, the sick and afflicted.

Suggestions on Preparation and Presentation: Closely connected with the United Order and the law of tithing is the subject of the care of the poor. For those who are industrious and honest, yet, poor, the Lord has special blessings in store. Men should be called to the special duty of seeking out the poor and administering relief to them that they may not suffer (38:34, 35; 44:6.) Upon the bishops and their agents rests the special duty of caring for the poor. These officers of the Priesthood are directed to travel about in search of the poor, that their wants may be administered to (84:112); further they should lift up their heads in the midst of the people to plead the cause of the poor and the needy (124:75.)

It is the duty of all who have more than they need to give to the poor (105:3); for he who does not remember the poor and the needy, the sick and the afflicted, is not my disciple (52:40.) Upon the rich does this command rest most heavily (56:16.) The poor also have duties that must be performed, else the Lord will withhold His blessings from them (56:17.) To the worthy poor great blessings are promised (56:18, 20; 35:15; 58:8-11; 72:12; 78:3; 82:11, 12.) The poor may be exalted (104:16.) Fate of those who will not impart unto the poor (104:18.)

Application: "Woe unto you rich men who will not give of your substance to the poor, for your riches will canker your souls."

"Woe unto you poor men whose hearts are not broken, whose spirits are not contrite, and whose bellies are not satisfied and whose hands are not stayed from laying hold of other men's goods, whose eyes are full of greediness, who will not labor with your own hands."

Questions for Teachers

1. What is the duty of the bishop, the Church and the rich in regard to the poor?
2. What duties devolve upon the poor?

Smile

Keep a smile on your lips; it is better
 To joyfully, hopefully try
 For the end you would gain than to fester
 Your life with a moan and a sigh.
 There are clouds in the firmament ever
 The beauty of heaven to mar,
 Yet night so profound there is never
 But somewhere is shining a star.

—Good Cheer,

THEOLOGICAL DEPARTMENT

*General Board Committee: First and Second Years, Robert L. Judd and Elbert D. Thomas;
Third and Fourth Years, Albert E. Bowen.*

First Year—The Apostles of Jesus Christ

LESSONS FOR AUGUST, 1927

First Sunday, August 7, 1927

Uniform Fast Day Lesson

General Subject: The example of Jesus: what it bids us do.

Special Topic: Forgiveness.
(See Superintendents' Department, this issue, for helpful suggestions.)

Second Sunday, August 14, 1927

Lesson 22. Early Persecutions of the Saints

Text: "The Apostles of Jesus Christ," chapter 23.

Objective: To show that one must stand against persecution if he is to follow his Lord.

Suggestions on Preparation and Presentation: The martyrdom of James and the other important events of this lesson may be fully understood by the students if considered in connection with the following:

Why is it that persecution always follows the Church of God?

Why do all religionists unite in persecuting the Latter-day Saints? Is the fact that they do, any evidence of the divinity of the Church?

Give instances of the persecution of the former Latter-day Saints and set out what the effect has been.

Questions for Teachers

1. What was the effect of Peter's deliverance upon the people following so closely the martyrdom of James?

2. From what point of view will you teach the incident of the death of Herod Agrippa?

Third Sunday, August 21, 1927

Lesson 23. Paul and Barnabas

Text: "The Apostles of Jesus Christ," chapter 24.

Objective: To show that love of God and neighbor is most manifest in our efforts to teach mankind God's great plan.

Suggestions on Preparation and Presentation: Beginning with this chapter and lesson we deal for the remainder of the course with Paul and those associated with him in his three great missionary trips. Teachers should now be prepared with proper maps, if maps have not been used before. We would suggest, too, that you get a map showing the same country today following the world war.

Make clear that up to this time the preaching of the Gospel has been confined to Palestine and very nearby localities. Point out the condition of Europe and Asia under the Roman rule of that day.

Review the lives of Paul and Barnabas up to this point.

Show how we may be of most service to mankind if we are in the service of our Master, and point out the opportunity for service all of us have right at home. Enlistment work in Sunday School. Assisting with ward teaching.

Questions for Teachers

1. How can you teach this lesson to inspire the spirit of missionary work in your students?

2. Point out at least three different ways that students may pursue real missionary work at home.

Fourth Sunday, August 28, 1927

Lesson 24. Paul's First Missionary Journey.

Text: "The Apostles of Jesus Christ," chapter 25.

Objective: To show that the Gospel is for all people and the power of it is beyond any other force in the world.

Suggestions on Preparation and Presentation: With the use of a map showing Paul's travels, discuss with the class the many interesting events treated in the text. Follow this work with Paul's first recorded sermon (Acts 12:14-4) and consider with the students the proof submitted by Paul of the truthfulness of Christ's mission and plan, and what is to be accomplished by living in accordance therewith.

Questions for Teachers

1. Name three essential elements of

character that a missionary must have if he is to accomplish a real work.

2. In what way did Paul exemplify these qualities?

Advanced Theological Department

LESSONS FOR AUGUST, 1927

First Sunday, August 7, 1927

General Subject: The example of Jesus: what it bids us do.

Special Topic: Forgiveness.

(See Superintendents' Department, this issue, for helpful suggestions.)

Second and Third Sundays, August
14 and 21, 1927

Lessons 22 and 23. Reflections on Testimony of the Eleven Witnesses.

Text: "New Witnesses for God," chapter 21, (this chapter should be divided by the teacher into two lessons.)

Objective: To consider the evidentiary value of the testimony of the witnesses.

Suggestions on Preparation and Presentation: Assign, for study and report, to different class members, the different theories upon which writers have sought to explain the testimony of the Witnesses. Then lead the class in an intelligent and unimpassioned consideration of these theories. Are such theories resorted to for explaining only Joseph Smith's claims? Encourage class members to read Roberts' "Defense of the Faith and the Saints." The teachers particularly should read as widely as possible such books as Reiley's, so as to understand truly the

opposition arguments and then should get as full information as possible, either by reading, or conversing with others who are informed, or both, regarding the real nature of hallucination, epilepsy and hypnosis. Try to make the discussion rational, not abusive nor didactic.

Questions for Teachers

1. How do the author's reflections on this subject, compare with your own?

2. Upon what various theories have critics of Joseph Smith's claims sought to explain the testimony of the Witnesses?

3. What is your own reaction to these criticisms?

Fourth Sunday, August 28, 1927

Lesson 24. Testimony of Incidental Witnesses.

Text: Chapter 22.

Objective: To show the existence of knowledge, incidentally gained, concerning Joseph's possession of the plates.

Suggestions on Preparation and Presentation: Have assigned for discussion the nature of the knowledge gained by Lucy Smith, Josiah Stool and Joseph Knight. Discuss with the class the value of this evidence.

Questions for Teachers

1. What reason is there for believing that Lucy Smith had personal knowledge of the existence of the plates, etc.?

2. Who was Josiah Stool and what opportunity had he for knowing of the existence of the plates?

3. Give a brief account of Joseph Knight's connection with the Prophet.

Little Things

A friendly word when the way is long—
And the heart beats time to a bit of song;
A faith expressed when all others doubt—
And desire to win shuts the failure out.
These are such little things, and yet
When they have happened—you don't forget.
A bit of praise for the one who's tried,
And has done his best, though success denied—
A kindly interest and sympathy,
When the need so many have failed to see.
Little things, but they travel far,
And who shall say what the big things are?

—Kind Words.

SECOND INTERMEDIATE DEPARTMENT

General Board Committee: First and Second Years, Adam S. Bennion, Chairman; Third and Fourth Years, Alfred C. Rees, Chairman and T. Albert Hooper

First Year—Our Church and People

LESSONS FOR AUGUST, 1927

First Sunday, August 7, 1927

Uniform Fast Day Lesson

General Subject: The example of Jesus: what it bids us do.

Special Topic: Forgiveness.

(See Superintendents' Department, this issue, for helpful suggestions.)

Second Sunday, August 14, 1927

Lesson 22. Side-Lights on the Prophet.

Objective: To teach that in order to be the man or woman God designs, he or she must live the qualities characteristic of that life.

Text: "Our Church and People," chapter 22. (Evans.)

Supplementary References: James 1: 22-25; 2:14-26; 1 John 1:6; Romans 2:13; Doc. and Cov. 41:5; 42:60; 20:69; 59:23; "Gospel Doctrine," chapter 8, pages 139-148; Discourses of Brigham Young, pp. 88, 94, 345, 592, 595, 597, 599; "The Great Stone Face," Hawthorne.

Suggestions on Preparation and Presentation: It is said that if a lion once tastes human blood, he ever after thirsts for it. So strong is this opinion held by some that they do not deem it safe to let a lion live after such an event, whether it occurred by accident or otherwise.

An officer who one day fell asleep with his left hand hanging over his couch, was awakened by his young pet lion licking his hand. The rough tongue brought blood, and the officer tried to withdraw his hand. At the first movement the lion gave a short growl, and grasped the hand firmly between his teeth, upon which the officer, seeing that this lion cub had become suddenly changed from a domestic pet to a wild beast, took a loaded pistol from under his pillow with his right hand, and shot the animal dead. (From "Animal Land," by Colcord.)

Suggestive Problems for Discussion

1. Compare the characteristic life of the lion with that of a Christian.

2. Why should one early in life formulate in the mind an ideal in life?

Note to Teachers: Have pupils enumerate the qualities they would like to possess. Of the answers, select a few outstanding qualities and discuss them one at a time with class in the light of the following question:

3. What are some of the stepping stones upon which these qualities may be attained?

Third Sunday, August 21, 1927

Lesson 23. Swiftly Fleeting Days.

Objective: To teach that if one lives true to the Gospel, God will not forsake in the hour of need.

Supplementary References: "One Hundred Years of Mormonism," Evans, pp. 379, 380, 381, 382; "Essentials in Church History," pp. 388-389; Cowley's "Wilford Woodruff," chapter 2; D. S. S. Song Book, "The Lord Will Provide."

Suggestions on Preparation and Presentation: A boy was strolling one morning along the banks of the White River at Indianapolis, Indiana. Soon he noticed that a blind horse had wandered into the river, and, getting beyond his depth, was in danger of drowning, for he could not tell in which direction the shore lay. Men, planning to save him, were seeking for boats and a rope with which to go to his rescue.

Just then a saddle-horse which had been left standing untied, in front of a store, near the bank of the river, hearing the piteous sounds of the blind horse, galloped to the water's edge, and swam to the bewildered and struggling animal. Taking hold of his mane with his teeth, he led the sinking horse to the opposite bank where it was easier to land than on the side from which he had gone in. (From "Animal Land," by Colcord.)

A friend in need is a friend indeed. If animals are ready thus to help their fellows in distress, how much more should we be ready to rescue those of our fellow men who have lost their way and are ready to perish?

Suggestive Problems for Discussion

1. Do you suppose the blind horse had lived as horses should?

2. Are there times when the Lord does not "forsake" but cannot help us? Illustrate.

3. Apply this principle to situations where our parents would like to help us but cannot.

4. Make the principle apply to situations such as the following:

- a. Help needed in the school room.
- b. Help needed in work.
- c. Help needed in competitive sports.
- d. Help needed in dangerous conditions.
- e. Help needed in overcoming temptations.

5. If two individuals equally qualified and in all respects equally deserving are engaged in a one-hundred yard dash, and both pray for help to win the race, how is God going to justly favor one and not the other? What would you do if you were appealed to for help?

Fourth Sunday, August 28, 1927

Lesson 24. Covered Wagons.

Objective: To teach that gratitude for sacrifices made by our parents is a prerequisite of lasting happiness.

Supplementary References: John 3:16-17; Doc. and Cov. 49:5; Text Book, chapter 25.

Suggestions on Preparation and Presentation: Two dogs, Dick and Ponto, belonging to the same owner, were great friends. One of Ponto's legs got badly injured, and he was therefore kept a close prisoner for a time. His friend, Dick, instead of whining out a few common words of pity, such as "Dear me, I am sorry; I hope you will soon get better," and then scampering off to amuse himself with other dogs in the village, came and lay down by his side and showed him every kindness. After a time he set out to find Ponto something to eat. Soon he came with a nice bone with plenty of gristle on it. "There, old fellow, gnaw away at that," he seemed to say, putting the bone under his friend's nose.

Thus Dick did day after day, until Ponto got quite well and strong again.—From "Animal Land," by Colcord.

When dogs thus show pity and kindness for one another, how much more ought we to try to comfort and minister to those about us suffering from pain or sorrow.

Suggestive Problems for Discussion

1. Do you suppose Ponto was appreciative? How might he show it?

2. How much of what we now possess was produced for us by the sacrifices of our progenitors? Enumerate; comforts

of the home; advantages at school; protection by the government; opportunities in present-day civilization, etc.

3. How does gratitude make sacrifice a pleasure? Illustrate.

4. How does gratitude increase capacity to sacrifice?

Third Year—What it Means to be a "Mormon"

First Sunday, August 7, 1927

Uniform Fast Day Lesson

General Subject: The example of Jesus: what it bids us do.

Special Subject: Forgiveness.

To Teachers: Remember that on Uniform Fast Day, it is expected that boys and girls are to have an opportunity for self-expression. The teacher merely directs the thinking of the class.

Let the class tell the effect forgiveness has: (1), upon the one who forgives; (2), upon the one who is forgiven. How are we made happier when we forgive? How can we show a spirit of forgiveness? How do others know when we have forgiven them? Cite examples. Does it take courage to be forgiving? Give an illustration. How does our forgiving spirit prepare us for our salvation? Why should we be the most forgiving of all people in the world? Why should our knowledge of the Gospel make us the most ready to forgive? Should we associate with the wrong kind of boys and girls in order to show a forgiving spirit? Does forgiveness mean that we should do like they do? How can our forgiveness be made a real help to them? What does the Lord expect us to do when He forgives us? What, then, may we expect of those whom we forgive? Teachers should see that it is clearly understood by the class that forgiveness does not, and must not, mean that we encourage others to continue in wrong-doing, or that we can do evil.

Tell the story of Christ's forgiveness on the cross—also His words to the thieves on the cross—His forgiveness was constructive. He expected later to teach them the Gospel, so that they could turn away from their sins.

(See Superintendents' Department, this issue, for additional suggestions.)

Second Sunday, August 14, 1927

Lesson 22. Missionaries.

Text: Chap. 23 of the Text book, "What it Means to be a Mormon."

Objective: The missionary work of our Church not only fulfils the commandment of the Lord, but also benefits us as individuals.

Assign for reciting verses 6 and 7 of the 14th chapter of Revelations.

See also Doc. and Cov. 133:37, 38; 35; 15; 1:4, 5; 90:11; 66:5; 7; 84:62; 133:8; 84:80-84.

Discuss with the class the following advantages accruing to missionaries.

1. Increase in faith.
2. Increase in family's faith.
3. Increase in knowledge.
4. Growth in self-confidence.
5. Growth in ability, courage, refinement and other commendable qualities.

What advantages come to our communities through the missionary work?

Don't overlook the question in the text in the preparation of this lesson.

Questions for Teachers

1. Why should this people become more and more broad-minded through the missionary service?
2. How does the missionary system break down outside prejudices against us?

Third Sunday, August 21, 1927

Lesson 23. Cigarettes

Text: "What it Means to be a Mormon," chaps. 24 and 25. Teacher, read from Dr. Pack's "Tobacco and Human Efficiency." Get the boys of your class to read this book. Have members of the class read the comments of big men as given in the text. Develop the suggestions at the end of the chapter. In your preview one week before this is given, assign the questions at the end of chapter 25.

Girls have a wonderful influence over boys. What can the girls of your class do to discourage the boys of your community from becoming cigarette smokers? Read Doctrine and Covenants 89:8.

What attitude should our Latter-day Saint girls have toward keeping company

with young men who smoke? What about the girls permitting young men to smoke in their presence?

How must Latter-day Saint girls view cigarette smoking by girls?

Questions for Teachers

1. Why, from the Gospel standpoint are cigarettes to be shunned?
2. What method do you find most effective to discourage use of cigarettes among our young?

Fourth Sunday, August 28, 1927

Lesson 24. Cleanliness of Thought

Text: "What it Means to be a Mormon," chapter 26.

What is the relation between thought and action?

Besides the point developed in the text, discuss with your boys and girls where and how they spend their "spare time."

Form a reading circle. James F. Willis writes: "We need not hope for anything really worthy of a Christian or an American from the man who does not at times love to stay in his own room in the ennobling company of the great men who live in books."

Your boys and girls should read "The Strength of Being Clean," by David Starr Jordan, and "As a Man Thinketh," by James Lane Allen.

In your own community you must have difficulty to get young men and women to employ well their time. You, as teacher, should come prepared with concrete suggestions on how they can avoid the street corner, the pool hall, and other congregating places where corrupting, vicious thoughts and practices are conceived. Make your suggestions practical and inspiring. Have the class help you plan.

Questions for Teachers

1. What do you prescribe as a means of keeping the mind pure?
2. How do you expunge evil thoughts?

Make the World Brighter

"If any little word of mine can make the heart the lighter,
If any little song of mine can make a life the brighter,
God help me speak the little word and take my bit of singing,
And drop it in some lonely vale, to set the echoes ringing."

FIRST INTERMEDIATE DEPARTMENT

General Board Committee: Second and Third Years, George M. Cannon, Chairman, and Josiah Burrows; First and Fourth Years, Horace Cummings, Chairman, and Eugene Hilton.

First Year—Book of Mormon

LESSONS FOR AUGUST, 1927

First Sunday, August 7, 1927

Uniform Fast Day Lesson

General Subject: The example of Jesus: what it bids us do.

Special Topic: Forgiveness.

(See Superintendents' Department, this issue, for helpful suggestions.)

Adaptation to First Intermediate Department.

Suggestions to Teachers: It is necessary that the children should cultivate the spirit of forgiveness. It is required of them as members of the Church. If they should therefore feel themselves aggrieved, or unjustly treated, they must try and be considerate and not harbor any ill feelings. They must learn to forgive others, if they themselves expect to be forgiven. The example and teachings of Jesus, throughout His entire ministry, furnish abundant evidence of the practice of forgiveness. This subject can no doubt be taught to best advantage by the means of stories and illustrations, and the following are suggested as being appropriate and helpful:

The Lord's Prayer—Matt. 6:12-15.

Christ's Teachings—Matt. 18:15-35.

Christ's words upon the cross—Luke 23:34.

The Prayer of Stephen—Acts 7:54-60.

Joseph forgives his brethren—Gen. 45:5-21.

David spares Saul—I Sam. 24:1-8.

The Prodigal Son—Luke 15:11-32.

Nephi forgives his brethren—I Nephi 7:15-22.

Second Sunday, August 14, 1927

Lesson 22. The Conversion of the Lamanites.

Text: Alma, chapter 17-21.

Objective: To teach that through humble, prayerful service mighty good is accomplished.

Suggestions on Preparation and Presentation: Small children are greatly impressed with thrilling narratives, such as is found in this lesson. They can well give the lesson, if careful assignment and preparation is made. Care must be observed, however, that too many details are not related: otherwise the class time will not be sufficient to cover the assignment.

Impress the class with the reality of the accounts they are following. These events actually happened and are not just stories to amuse or instruct. The same God, who in the ancient days performed such miracles, can in these days show forth mighty power. He needs today, as then, strong and fearless men to bear his Priesthood and carry the message of truth abroad. How many in this class are planning on aiding in this great work?

Questions for Teachers

1. Can the sacrifice and risks of Ammon, an heir to the Nephite throne, be explained on any other basis than that of his burning testimony of the truth of the Gospel? Explain.

2. Contrast the spiritual enlightenment of the Nephites and Lamanites.

3. What bearing does church organization and parental teaching have upon the difference observed?

Third Sunday, August 21, 1927

Lesson 23. The Conversion of the Lamanites. (Continued.)

Text: Alma, chapter 22-27.

Objective: To teach that fidelity to a promise is one of the noblest traits of man.

Suggestions on Preparation and Presentation: Provide for correct pronunciation of the many names recorded in this section of the Book of Mormon by referring to pronouncing vocabulary found on page 531 of the new edition of the Book of Mormon.

The power of the Gospel in the lives of people who really accept and live it, is shown in this lesson. What lessons can we obtain from their faithfulness?

Questions for Teachers

1. Discuss the causes which impelled the converted Lamanites to bury their weapons of war.

2. Why did the Amalekites and Amulonites reject the truth brought among the Lamanites by the Nephite missionaries?

Fourth Sunday, August 28, 1927

Lesson 24. Korihor.

Text: Alma 30.

Objective: To teach that God exists and that those who deny His existence are inspired by the evil one.

Suggestions on Preparation and Presentation: This dramatic account of one of the most famous scoffers in history should be taught in such a way that the justice of God is shown. He does not rejoice when one of his children is led astray by the power of the devil. However, it is as he said to Nephi, "better that one man should perish than that a nation should dwindle and perish in unbelief."

Call attention to the patience shown by Alma in dealing with Korihor. Likewise, we must in patience and long suffering strive to bring those now in error to the light.

Questions for Teachers

1. What were the chief charges made against God's servants by Korihor?
2. Considering the fact that Christ had not yet come, what probably would have been the effect of Korihor's teachings on the Nephite nation had he not been rebuked?

Third Year—Life of Christ

LESSONS FOR AUGUST, 1927

First Sunday, August 7, 1927

Uniform Fast Day Lesson

General Subject: The example of Jesus: what it bids us do.

Special Topic: Forgiveness.

(See Superintendents' Department, this issue, for helpful suggestions; also adaptation to this department, to be found in first year lessons.)

Second Sunday, August 14, 1927

Lesson 22.

Subject: The Life of Christ.

Text: Weed's "Life of Christ for the Young," chapters 43 and 44.

Objective: To teach that the sweetest joy comes to us when we accept Christ's invitation to "Come Unto Him and drink."

Supplementary References: James [E. Talmage's "Jesus the Christ," pages 399-404, 412-416; John 7:10-53; 9:1-39; Article "Feast of Tabernacles," Bible Encyclopedia or Dictionary.

Suggestions on Preparation and Presentation: Both the chapters in today's lesson are splendid and each contains ample material for a lesson. Since it is necessary to combine the two we suggest that you build your lessons around the first. Consider the second as one of

many incidents of Divine Healing. If possible read about the feast in some good Bible Encyclopedia, then adapt it to first intermediate age. The invitation of Christ. "If any man thirst let him come unto me and drink," is the outstanding point of this lesson.

Show how varied was the reaction of the people to it. How do the people respond to the repeated invitation of this age? What about you? Do you thirst? Consider the opportunity that is yours to "taste the sweetness of service" by renewed activity and zeal in your ministry as shepherd of your little flock.

Questions for Teachers

1. How do you account for the fact that people differed so widely in their opinion of Christ?

2. What was back of the report of the officers: "Never spake man like this Man" (John 7:45-47.)

Third Sunday, August 21, 1927

Lesson 23.

Subject: "The Life of Christ."

Text: Weed's "Life of Christ for the Young," chapters 45, 46.

Objective: To teach that the Lord's Prayer as given by the Good Shepherd is a model for our prayers.

Supplementary References: John 10: 1:42; Matthew 6:9-15; James E. Talmage, "Jesus the Christ," pages 416-419; 238-242.

Suggestions on Preparation and Presentation: Look up in a Bible Encyclopedia the word "shepherd." Contrast its meaning in that day with the word "shepherd" in our day. Christ is the Good Shepherd. He leads with love and uses no force upon the souls of men. Ponder His statement: "My sheep know my voice and are known of me."

In the Lord's Prayer He has given us a model of brevity, completeness, simplicity and reverence. Encourage every boy and girl to memorize it. Repeat it in concert. Analyze it in detail. Lead the student to see its simplicity and beauty. "After this manner therefore pray ye."

Questions for Teachers

1. Distinguish between a "shepherd" and a "sheep-herder" in our Sunday School work.

2. What is meant by Christ's reference to the "other sheep" (see III Nephi 15: 21.) What can we do to help "Our Father" answer the Lord's Prayer?

Fourth Sunday, August 28, 1927

Lesson 24.

Subject: "The Life of Christ."

Text: Weed's "Life of Christ for the Young," chapters 47, 48.

Objective: To teach that we can best show our love of God by loving service to His needy children.

Supplementary References: Matt. 18: 12-14; Luke 10:25-37. James E. Talmage, "Jesus the Christ," pp. 429-432; 389-390.

Suggestions on Preparation and Presentation: No difficulty will be experienced in interesting the children in Christ's parables. The deeper principle lying behind the incident is all important,

as is also the application in our lives today. Are any today comparable to the priest? To the Levite? The Samaritan? In the parable of the Lost Sheep similar questions suggest themselves. Do the boys and girls know of someone to whom they could be the "good shepherd" who goes to "find" them? Will they actually try to bring in such a one?

Questions for Teachers

1. In the light of the parable, who is your neighbor?

2. Name one in your Sunday School or your class who might be comparable to a "lost" sheep and outline the best way to "find" him.

Springtime in Utah

By Wilford D. Porter

Oh, I love to be in Utah
 When the balmy breezes whisper;
 When the flowers lift their dainty heads
 To catch the morning dew;
 When the robins in the tree-tops
 Carol gladly at the dawning;
 And the meadow-larks are chanting
 Gladdening strains the whole day through.

Oh, I love to be in Utah
 When the buttercups are nodding,
 And the perfume of the hyacinths
 Floats gently on the breeze;
 When the busy bee is humming
 As it flits among the blossoms,
 And the brown-green buds are bursting
 On a thousand poplar trees.

Oh, I love to be in Utah
 When the April thunder crashes;
 When the lightning darts and flashes
 In the clouds so black and low;
 When the rain-drops patter, patter,
 Sweetly kissing all the seed-beds;
 And the howling, hurrying south wind
 Starts to blow, blow, blow.

Oh, I love to be in Utah
 When the water fowls are nestling;
 When the mourning doves are cooing
 Melodies of love's delight;
 When the sap is in the willow,
 And the cress is on the brooklets,
 Then I love the state of Utah
 With all my mind and might.

PRIMARY DEPARTMENT

Chas. B. Felt, Chairman; Frank K. Seegmiller; assisted by Florence Horne Smith, Mabel Cook, Tessie Giauque, and Lucy Gedge Sperry

WORK FOR AUGUST, 1927

Preview Questions

1. What should we do if we are hurt or offended by the act or word of a fellow member of the Church, and what should we expect if we fail to forgive? (See Matt. 18:15-17 and 21-22. Also Doc. and Cov. Sec. 64:8-11.)
2. What promise of return of Elijah was made (Malachi 4:5-6) and when and how was this fulfilled?
3. How was the faith of the widow in 2 Kings 4:1, rewarded. Do you know of any present day illustrations of such faith?
4. How does the little captive maid's faith and knowledge compare with that of the children you are teaching? What great message has it to you as a teacher?
5. What great prophet predicted the destruction of Jerusalem at the time when the princes were made captive? What is a prophet?
6. What ethical principles are to be found in the lessons for the month which should be held up as ideals in our lives?

First Sunday, August 7, 1927

Uniform Fast Day Lesson

Subject: The example of Jesus—what it bids us do.

Special Topic: Forgiving one another.

Text: Matthew 18:15-17, and 21-22. Doc. and Cov. 64:8-11.

References: Superintendent's Department of this magazine.

Objective: If I do as Jesus bids I will forgive wrongs done me.

Song: "Forgiveness," K. and P. Songs (Thomassen.)

Story: This morning I should like you to think about some children who are in this story.

Mary and Jack played together every day. They were the best of friends. They liked to play the same games and were always willing to share their toys with each other.

One day a new neighbor girl moved into the house next to Mary. Mary asked the new child to come and play with Jack and her. Such a child as she proved to be that day! She wanted everything that Jack and Mary picked up; she wanted to be first in every game. She finally went home crying. What would you have

thought had you been Jack or Mary? Jack said: "I won't play with her again."

Mary said nothing but early next morning she asked the neighbor to play again. She explained to her how naughty it was to want everything and not to think of others.

The play was much better now. Whose actions toward the neighbor was the best? Why?

Let me finish my story: After the neighbor had gone Mary went for her penny that Mother had given her and which she had placed in the play cupboard. It was gone. If you were Mary what would you have thought and done? She went over to the neighbors and asked for the penny. As she left she asked "Please come over again this afternoon, won't you?" Wasn't that a forgiving spirit?

How do you suppose it affected the neighbor? I wonder why Mary was willing to forgive so many times? She knew this verse which is what Jesus says we must do:

If someone does a wrong to me

Just once should I forgive?

Seven times seven is the Bible's rule.

To show me how to live.

Have you ever had a chance to forgive or be forgiven? Tell us about it.

Lesson 29. The Chariot of Fire

Text: "Bible and Church Histories," page 155.

References: "Old Testament Studies," (Tanner), vol. II, page 137.

Kent says: "In later literature and thought, Elijah stands as a classic example of a brave, effective herald of reform. * * * Later Judaism looked for his return or for the appearance of one who in his spirit would denounce all forms of apostasy and injustice, etc." (Page 29.)

Hastings says: "The fiery chariot and the horses were the emblems of Jehovah of Hosts. To behold this emblem was pledge of perceiving the manifestation of God, unseen by the world, and of being its herald and messenger, as Elijah had been." (Read the account of this event (II Kings 2:11), together with the ascension of the Lord (Luke 24:51), noting that both were evidences of the Divine power.

Second Sunday, August 14, 1927

Lesson 30. A Prophet's Promise and a Widow's Faith.

Text: "Bible and Church History Stories," page 160.

References: "Old Testament Studies" (Tanner), vol. II, page 144, (Teacher's knowledge of Elisha and the fulfilment of the promise of a "double portion" being given him would be increased by reading chapters 14 and 15.)

Hastings says: "The contrast between Elijah and Elisha is in every way great. We pass at a step from the desert to the city, from the rude hermit to the polished citizen, from the lonely heart of fire to the serene and stately friend of nobles and princes, from a life of wandering, buffeting, and disappointment to a settled, triumphant and admired career." (Page 411.)

"The province of religion is naturally the province of miracles also, because it is that of pure and strong faith in the presence and operation of heavenly forces in human action as well as in human experience; where, therefore, true religion makes the most powerful efforts there will be a corresponding display of miracles, etc." (Page 425.)

Third Sunday, August 21, 1927

Lesson 31. And a Little Child Shall Lead Them.

Text: "Bible and Church History Stories," page 164.

References: "Old Testament Studies," (Tanner), vol. II, pages 145-146.

Hastings says: "Naaman, honored by the king, honored by the people, living splendidly, going forth surrounded with a guard of honor whenever he appeared, is yet a broken man. One little ingredient in his cup has poisoned all the rest." "He was captain of the host of the king of Syria." He was "a great man with his master, and honorable. * * * He was also a mighty man of valor, but he was a leper." The brief monosyllable "but" forms the bridge connecting the two parts of the picture, yet when we look at the two sides we see a most striking contrast. On one side all is bright and dazzling, on the other dark and dismal. For a time we rejoice with the conquering her; but when we come to the mournful monosyllable our joy is turned into sadness."

"At last a ray of hope enters. A little maid, brought away captive out of the land of Israel, tells of a prophet there who possesses a charm even for the

plague of leprosy. She was just a young girl, whose very name is unknown, who occupied a comparatively obscure position in life, who had her trials and her difficulties to encounter in the midst of strangers; but she was, nevertheless, the very hinge and main-spring of the wonderful events which are here narrated. But for her we should never have heard of Naaman the Syrian; but for her the king of Syria would never have heard of Elisha the prophet; but for her the victorious general would never have been healed of his leprosy; but for her he would never have renounced the idols of his country, or learned to worship the only true God.

"No outward lot could well be more unfortunate than hers. Many of us know what it is to leave our homes. We have felt the heart-sinking such as no other sorrow brings, when the wrench of parting with all the tender surroundings and all the mute associations of our childhood is followed by the feeling that we are among strangers and must stand alone; but she had far more to bear than this. Torn from slaughtered relatives and a ruined home; placed among people of a strange face and language, who looked upon her countrymen with contempt; not a servant, but a slave, a victim of tyranny and blows, and cruelty, she yet kept alive in her heart the knowledge of the God of Israel, and the memory of His wonder-working prophets; she knew that in her captivity and loneliness He had healed her sorrow; she believed He could heal the disease and misery of her master—"Would God my Lord were with the prophet that is in Samaria! Then would he recover him of his leprosy." "There is no suggestion of doubt in her utterance; she has none. She was not therefore hampered with the fear of the consequences if Naaman should follow her advice and return unhealed. She cannot, from prudence or deference, keep silence; and suddenly in her mistress' presence she breaks into an exclamation. * * * It is a prayer she utters. * * * Her's is a child's faith, but it is a true faith as profound as it is simple." (If you have access to "The Greater Men and Women of the Bible," by Hastings read the whole account of this event as given on pages 475 to 496.)

Fourth Sunday, August 28, 1927

Lesson 32. Having Eyes They Saw Not.

Text: "Bible and Church History Stories," page 169.

References: "Old Testament Studies," (Tanner, vol. II, pages 147-148.)

Song: "Forgiveness."

KINDERGARTEN DEPARTMENT

Wm. A. Morton, Chairman; Charles J. Ross; assisted by Blanche Love Gee and Inez Witbeck

First Sunday, August 7, 1927

Uniform Fast Day Lesson

Subject: "Forgiving One Another."
("The Little Fairy Forgiveness.")

Text: Matt: 18:15-17; 21-22.

Objective: Without a forgiving spirit we could not become Christ-like.

Supplementary References: See Superintendents' Department; Luke 23:34; Illustrations from life.

Suggestions on Preparation and Presentation: Present pictures of children crying, unhappy, or quarreling, then present pictures of happy children playing together. Let children tell how they feel when they look at the first type of picture, then how they feel with the second type of picture. Which would they prefer? Let's decide to be happy and keep happy by doing the things that make us happy. Lead children to see why we should forgive. Hatred is a disease that kills the spirit of love. We want the spirit of love with us. Present each child with a cut-out cross, on which is written "Forgive them, Do good to them who hurt you."

Suggestive Songs for the Month: "God's Work," p. 71, Hill. "Forgiveness," p. 25, Kindergarten and Primary Songs. "We Thank Thee, O God for a Prophet," D. S. S. Songs.

Gem:

"To love the ones who hurt us
And try to (make) let them see
That they are grieving Jesus,
Who wants them kind to be—
This is forgiveness."

—Annie Malin.

Rest Exercise: Represent the ripening grain waving in the breeze.

The Little Fairy "Forgiveness"

By J. G. J.

Polly was standing by the window, pouting. Ruth was sitting in the corner, with her pet doll on her lap, crying. Her doll's head had been broken by Polly. Ruth said between her sobs, "I wish I didn't have any sister, she's so mean to break my dolly's head. You're just as mean and nasty as you can be. You know you could have saved my doll if you had tried." Polly turned and looked at her sister, then she too began to cry.

Both little girls were crying, and so unhappy. All at once Ruth stopped crying. She heard a voice from somewhere. Very softly it spoke, "Ruthie, dear, you should not hold ill-feelings toward your sister. You should forgive Polly. Polly did not mean to do it. She could not help letting your doll fall. Why make yourself so unhappy and poor Polly, too, over something that could not be helped?"

"You should forgive your sister and say you are sorry to say such naughty things to her. Ask her to forgive you. You must always remember this little story: Once, when Jesus was on earth the wicked men hit Jesus, whipped Him and spit at Him and made Him carry His heavy cross. Then they nailed Him to the cross and hurt Him dreadfully. But with all they did, Jesus, just before His spirit left His body, said: 'Father forgive them.'"

"If Christ could ask His Father to forgive wicked men, surely we should ask Him to help us to forgive those we think hurt us. Your doll's head can be mended."

Ruth looked at her doll's head and didn't wait for the little Spirit of Forgiveness to say another word, but rushed over to her sister, put her arms around her and asked her to forgive her.

"Please Polly, forgive me for saying those naughty words. I didn't know that anybody could hear what I said but you, but there was a little spirit, a little spirit that was with Jesus when He was nailed to the cross here, and it heard what I said. It helped Jesus to forgive the wickedness, and it will help us if we let it." Polly and Ruth put their arms around each other and kissed and forgave each other, and ever after they tried to always keep the little spirit of forgiveness with them.

Second Sunday, August 14, 1927

Lesson 22. Ruth and Naomi.

Text: Book of Ruth, Old Testament.

Objective: God blesses those who unselfishly work for the good of others.

Supplementary References: "Sunday Morning in the Kindergarten," lesson 22.

Suggestions on Preparation and Presentation: Present pictures of grain fields. Talk about the grain field, show children wheat. Who cares for the grain. How it is cut. How a lot falls on the ground. Show picture of "Gleaners." Explain that

in early days more wheat fell on ground. Women worked in field gleaning. Bring this thought of thrift down to our present day. We can help our parents and make them happy as Ruth did. Present each child with a cut-out bee hive on which is written: "Be a busy bee. Helping all you see."

Gem: Same as last Sunday.

Rest Exercise: Dramatize the cutting of the grain as it was done many years ago and represent Ruth the Gleaner.

Third Sunday, August 21, 1927

Lesson 23. Naaman and the Maid from Israel.

Text: II Kings 5:1-19.

Objective: We must have faith in God if we want to obtain His blessings.

Supplementary References: "Sunday Morning in the Kindergarten," lesson 23.

Suggestions on Preparation and Presentation: Knowledge of a truth helps to strengthen our faith, and trust is the underlying thought of this lesson. Let us be missionaries among our little friends, as the little Maid of Israel was. Let us strengthen the faith of the children in our Heavenly Father's protection and care. He will help when every one fails. Let children tell of their experience in being healed. You tell of yours. Heavenly Father will always help if we have the right kind of spirit. Present each child with a card on which is written: "Be ye prayerful and have faith."

Gem:

Remember your prayers little children
Both morning and evening each day.
The Lord is e'er ready to hear you:
He loves all His children to pray.

Rest Exercise: Same as for last Sunday.

Fourth Sunday, August 28, 1927

Lesson 24. The Little Blind Boy of Holland.

Text: "Sunday Morning in the Kindergarten."

Objective: Faith in God is necessary to obtain His blessings.

Suggestions on Preparation and Presentation: Review briefly previous lessons leading the children to see that we have in our midst the same power for healing as Christ had when He was on the earth. Besides having faith in Heavenly Father we must have faith in His servants. Have the children put their hands over their eyes. What would they do without eyes. Let them tell of the many ways in which they can help those who are blind. Present each child with a cut-out book in which is written: "When I'm sick I'll pray, Then I'll be better day by day."

Memory Gem:

Remember your prayers little children
Both morning and evening each day.
The Lord is e'er ready to hear you:
He loves all His children to pray.

Rest Exercise: Be helpful to the blind. The children will suggest how we who have eyes may serve those who are less fortunate. Dramatize these suggestions.

Preview Questions

1. How is a spiritual growth brought about by having a forgiving spirit?
2. Why should we never have hatred in our hearts?
3. Give illustration from life where people have been blessed by unselfishly working for others?
4. What do you consider the most essential thing in order to be healed by faith?
5. Have you faith and know, or do you just believe? What is the difference between belief and faith?

What is Repentance?

A gentleman once asked a Sunday school what was meant by the word repentance. A little boy raised his hand.

"Well, what is it, my lad?"

"Being sorry for your sins," was the answer.

A little girl on the back seat raised her hand.

"Well, my little girl, what do you think?" asked the gentleman.

"I think," said the child, it's being sorry enough to quit."

That is just where so many people fail. They are sorry enough at the time, but not sorry enough to quit.—Selected.

RELIGION CLASSES

*Written for the General Church Board of Education by Harrison R. Merrill,
Brigham Young University*

"HIDDEN RECORDS"

A Dramatization Pageant of Incidents,
Recorded in the Book of Mormon. Ar-
ranged for Children of Religion Class.

By Angie W. Warnick
Alpine Stake

Samuel D. Moore, Jr., Supt.

Principal Characters:

History
Nephites
Nephite soldiers 2 or 4
Columbus
Prophecy
Lamanites
Virgin and Christ Child
Goddess of Liberty
Inspiration
Messenger
3 wise men

Flag-bearers (4-8 or 12 to suit your
group and stage room. They must have
space to display flags in drill.)

Prologue

(Sacred music as readers take position
on stand. History to right, Inspiration
to left. History reads from book repre-
senting the Gold Plates 6x8x6 inches.)

Story of the Records

"Six hundred years before Christ was
born, there lived in Jerusalem a prophet
by the name of Lehi. He had at that
time four sons, Laman, Lemuel, Sam
and Nephi. The Lord told Lehi, because
of the wickedness of the city, it would be
destroyed, and if he wished to be saved,
he must take his family, and travel into
the wilderness. This Lehi did. They
went south-eastward until they reached
the sea. Here they built a ship and cross-
ed to the Promised Land. While in the
wilderness Lehi sent his sons back to
Jerusalem as directed by God to get the
records of his forefathers. Through Ne-
phi's faithfulness this was accomplished.
The family of Ishmael was induced to go
with him. Finally they landed in South
America. The two older boys Laman and
Lemuel were often disobedient and made
much trouble. Nephi did as he was told
and for this they treated him very badly.
When Lehi died Nephi was chosen their
leader, but soon Laman and Lemuel be-

came dissatisfied and again made trouble.
The Lord then told Nephi to take all who
would listen to him and go and make new
homes apart from the others. The Ne-
phites were hard workers and built beau-
tiful homes. The Lamanites were lazy
and lived in tents. God cursed them with
a dark skin. Those who went with Nephi
were called Nephites. Those who follow-
ed Laman and Lemuel were called Laman-
ites. The Book of Mormon is a record
of these people.

(Inspiration Recites): A Message:

This history was written by prophets of
old,
And engraved by those men on plates
made of gold.
They were hidden away, beneath the
deep sod,
And brought forth in our day by the
power of God.
Would you know a few truths that these
records contain,
Then listen and we will their message
explain
We'll bring back these people and scenes
for tonight;
Learn how prophecies were fulfilled by
time in its flight,
With a people whom Jesus called, "Not
of His fold."
But were ever remembered by Him as
foretold.
(Both readers take seats as music be-
gins.)

Episode I

Music—Nephite Lamentation, Primary
Song Book, page 154.

(History and Inspiration take seats as
music begins. Nephites form in group
on right, Lamanites in group on left.)

1st Nephite—The Dialogue:

Sad is our day for our enemies are
going to destroy all who believe in the
prophets. We have been told that in
600 years after our father Lehi left Jeru-
salem, Jesus would be born in Judea. It
is now 600 years and we see the signs
that the prophets said would come. Can
you tell me what the records say?

2nd Nephite:

Nephi, the son of Lehi, said, "For ac-
cording to the words of the prophets, the
Messiah cometh in six hundred years
from the time that my father left Jeru-

salem, and according to the words of the prophets, and also the word of the angel of God, His name shall be Jesus Christ, the Son of God." (II Nephi 25:19.)

Can you tell us the sign that was to be given on the night Jesus was to be born?

4th NepHITE:

Many of our prophets have told us and the Lamanite prophet, Samuel, also told the people. Let the Lamanites tell us.

1st Lamanite:

I will tell you of this prophet
Prophet sent to warn the people,
Prophet of the tribe of Laman;
Tribe of Lehi, house of Israel,
Tribe who once was fair, delightful,
Like the children of the Nephite, but
Disobedient to the council,
Had a hatred of things righteous;
Caused the wrath of God to smite us
Gave us skin that's dark and loathsome,
But as children of the Father
He has told us, if we love Him,
And obey His laws and prophets,
He will harken to our pleadings
And will bless us in our sorrow.

2nd Lamanite:

He has sent to us a prophet,
Prophet Samuel who has told us
Of the birth of Jesus, told us
Of a Savior of the people;
When He shall be born, yea truly
In the far-off land Jerusalem.
From whence came our Father Lehi.
This the sign: a star in Heaven
Brighter far than any other
Shall be seen, and on that evening
There shall be no darkness gather
But two days and night as one day
Though the sun go down, no darkness,
Shall be found in all our country.

Soldiers appear:

We are tired of all this waiting for a sign. Tomorrow every man dies who believes in such nonsense. Be prepared to meet your fate. (All begin to weep.)

Enter Nephi:

Do not cry, my beloved people. All day have I pleaded with our Father and my prayer has been answered.

Thus sayeth the Lord, "Lift up your head and be of good cheer, for behold, the time is at hand, and on this night shall the sign be given, and on the morrow come I into the world, to show unto the world that I will fulfil all that which I have caused to be spoken by the mouth of my holy prophets.

"Behold, I come unto my own, to fulfil all things which I have made known unto the children of men, from the foundation

of the world, and do the will, both of the Father, and of the Son; of the Father, because of me, and of the Son, because of my flesh. And behold, the time is at hand, and this night shall the sign be given." (III Nephi 1:13-14.)

Messenger:

The sun has long since gone down and it is still as light as mid-day. A wonderful star is in the heavens.

Tableau:

Virgin and Christ Child, star and wise men appear behind tarlatan veil as curtain is drawn. (Blue light.) Group of children in audience sing softly first verse of Far Far Away, etc. Songs of Zion, page 81. Group bow in attitude of prayer facing Tableau. Nephites and Lamanites sing third verse while kneeling as in prayer. Chorus all slowly arise and go off stage singing "Glory to God," etc.

Episode II

Music—Columbia the Gem of the Ocean. History takes position at right. Indians take places at right. Columbus takes place on left of stage.)

History:

History:

And it came to pass that the time came when the nations became so great that they occupied the greater part of North and South America. Many years passed away. They forgot God. War followed. The Nephites were killed and the Lamanites alone lived in the land. Then the Lord inspired Columbus to come to the land of America and this fulfilled the prophecy: "And behold a man among the gentiles who was separated from the seed of my brethren by the many waters and I beheld the Spirit of God, that it came down and wrought upon the man; and he went forth upon many waters—even unto the seed of my brethren, who were in the promised land.

Tableau—red lights.

Lamanites (Indians) see Columbus as he stands with flag of Spain. (All go off to strains of soft music that has been playing all through the episode.)

Episode III

Soft music—"America." Inspiration takes place at left of stage and reads:

And it came to pass that I beheld the Spirit of God, that it wrought upon other Gentiles; and they went forth out of captivity, upon the many waters.

And it came to pass that I beheld many multitudes of the Gentiles upon the land of promise; and I beheld the wrath

of God, that it was upon the seed of my brethren; and they were scattered before the Gentiles, and were smitten.

And I beheld the Spirit of the Lord, that it was upon the Gentiles; that they did prosper, and obtain the land for their inheritance; and I beheld that they were white, and exceeding fair and beautiful, like unto my people before they were slain.

And it came to pass that I, Nephi, beheld that the Gentiles who had gone forth out of captivity, did humble themselves before the Lord; and the power of the Lord was with them;

And I beheld that their mother Gentiles were gathered together upon the waters, and upon the land also, to battle against them;

And I beheld that the power of God was with them, and also that the wrath of God was upon all those that were gathered together against them to battle.

And I, Nephi, beheld that the Gentiles that had gone out of captivity, were delivered by the power of God out of the hands of all other nations. (I Nephi 13:13-19.)

(Goddess of Liberty comes from audience and takes her place at rear of stage. Prophecy takes position at right of stage and flag-bearers fill in stage for drill.)

(Prophecy reads from golden record):

But behold, this land, saith God, shall be a land of thine inheritance, and the Gentiles shall be blessed upon the land.

And this land shall be a land of liberty unto the Gentiles, and there shall be no kings upon the land, who shall raise up unto the Gentiles;

And I will fortify this land against all other nations;

And he that fighteth against Zion shall perish, saith God; (II Nephi 10:10-13.)

Wherefore, this land is consecrated unto him whom he shall bring. And if it so be that they shall serve him according to the commandments which He hath given, it shall be a land of liberty unto them; wherefore, they shall never be brought down into captivity; if so, it shall be because of iniquity; for if iniquity shall abound, cursed shall be the land for their sakes; but unto the righteous it shall be blessed forever.

(All sing—"America," as flag-bearers go through drill.)

Finis.

Costume Plan

History—dress in blue with letters to indicate as HISTORY.

Spirit of Inspiration—dress of white, letters.

Prophecy—dress of white, letters.

Nephites—See "Mothers Stories from the Book of Mormon" by William A. Morton, for illustration of dress. Any colors that are typical of Jewish dress.

Lamanites—dress as Indians.

Messenger—a Nephite.

Soldiers—Nephite dress with spears, see page 67-69, in Book of William A. Morton.

Virgin and the Christ Child—the mother wears a flowing gown of light blue with head drape of same color effect. A simple garment of white is good choice for the baby.

Wise men—Jewish head dress and cape or mantle of different types for each. See a Bible picture.

The star can be arranged by cutting a star in a pasteboard shoe box, yellow crepe paper covers star, light inside of box, carried on wire, bent as though it goes ahead of wise men and yet be carried by one of them. The effect will be best back of a tarlatan veil, or back of screen or curtain for this tableau. This could be arranged and have ready to draw or go behind tarlatan veil.

Columbus—see U. S. History for idea of costume. Make it as simple as possible and paste colored papers, yellow on red cloth to represent flag of Spain, which is 3 equal stripes—2 red, 1 pale yellow.

Goddess of Liberty—white with head band, carry flag and stand at rear of stage.

Flag-bearers—no costume necessary. Carry flags of uniform size.

Flag drill—2 verses alone or more if you wish it longer.

Words—My country—flags form one star in center of 4 couples.

Land where, etc.—couples X flags.

My native country—flags on shoulders.

I love thy rocks, etc.—wave flags.

March off to words—"My heart," etc.

A very pretty drill can be worked out for entire song if desired, but two verses also gives pretty effect.

Today

"Build a little fence of trust around today,
Fill the space with loving work and therein stay;
Look not through the sheltering bars upon tomorrow,
God will help you bear what comes of joys or sorrow."

Children's Section



Little Talks on the Gospel

By Lula Greene Richards

6—More on "The Word of Wisdom"

One bright, sunny morning in June, Orol's mother and his Aunt Cordelia took their children to the park for a day's outing.

The fathers were coming in the afternoon to eat lunch with their families in the cool, delightful shade of the trees.

The children were playing merry games and having much fun when Orol noticed Aunt Cordelia sitting on a quilt by herself, reading. He left the play and went and sat down by his aunt. She looked up at him cheerfully and he asked:

"Aunt Cordie, if your book is not too interesting would you just as soon tell me a little more of that 'Word of Wisdom' story you began for me a while back?"

Aunt Cordelia smiled, and putting a mark in her book, closed it.

The children missed Orol and called for him to come and help finish the game. But he shook his head and beckoned them to come and hear Aunt Cordie's story, and a number of them came and dropped down where they could rest and listen.

Aunt Cordelia explained that she and Orol had been talking of the "Word of Wisdom" which was given to the Church by revelation from the Lord through His Prophet, Joseph Smith. Then she said:

"The revelation which we call the 'Word of Wisdom' was given in February, 1833, not quite three years after

the Church was organized. You children will all do well to read that revelation carefully, or have it read to you and explained, so you will get an understanding of its meaning. It is Section 89 of the 'Doctrine and Covenants.' I fear it is not so well understood by some of our people as it should be, and its importance is not felt."

A little boy sitting near Orol held up his hand and Orol called his aunt's attention, saying:

"Aunt Cordie, David knows something he wants to say."

"Good—David, tell us something you know concerning the 'Word of Wisdom.'"

"My father," said David, "when he was a young man, or just a big boy maybe, was out with a company of men and boys traveling and they were a long distance from home or houses of any kind. One evening when they camped for the night it commenced to rain and get very dark. And suddenly the men and boys who were taking care of the teams were surprised by a band of Indians rushing in among them and trying to drive off their horses and cattle. They had quite a struggle with the Indians but finally succeeded in driving them away, I believe without the loss of any of their cattle. But one young man about like my father, was shot with an Indian arrow and killed."

"Oh, that was sad!" said one little girl. "It was too bad!" answered another. Aunt Cordelia said:

"Wait, children, I think the story is not yet finished. Was there something more, David?"

And David continued his story. He said:

"When they were sure the Indians were beaten and all gone, the captain called his company together. They did not know whether any of the Indians had been killed or wounded or not; if they were they were taken away by their comrades. The captain brought out a flask of liquor which he said he had brought with him to be used if necessary in cases of emergency. And he advised each of the company to take a swallow or two of the liquor as a preventive against a cold or other sickness which might follow the drenching in the rain and the extreme difficulties which they had just experienced. They all followed the captain's advice and his example in the case except my father. He had studied and understood and believed the 'Word of Wisdom,' and he politely declined taking even a swallow of the 'strong drink' which the captain offered him. Now, that might look like my father was too strict in his determination to keep the 'Word of Wisdom' but for one thing which was shown the following morning.

"Father was among those of the company to stand guard during the first watch. When his time was up he crawled into the wagon where he belonged and covered up warm, and with great faith in the promises and goodness of the Lord, he went to sleep praying and slept well until daylight. He was among the first to crawl out and get busy that morning and he felt rested and all right. A little later when he met the captain he found him shivering and quite crippled up with an attack of rheumatism. Father has told us about that and says it has been a strong testimony to him that the Lord means just what is said in the 'Word of Wisdom'."

Orol had something in mind and got upon his feet to say it. His mother, who was visiting with other ladies a short distance off, seeing the son standing, called out to him: "Orol, tell

Aunt Cordie Swen has brought the ice cream and our men folks will be here soon and will likely be hungry. We should set the table now."

"Hurrah—everybody's hungry!" shouted the children in chorus as they scampered off toward the place chosen for their eating.

"I want another time with you to talk over the 'Word of Wisdom', Aunt Cordie," said Orol as he helped his aunt to arise to her feet. They both laughed over the "getting up" performance and Aunt Cordelia said, "All right, maybe we can come here again before long."

(To be continued)

The Baptism of Samuel Warner

By Minnie Iverson Hodapp

Chapter VIII

But no dream visited Sam's pillow. Sleep itself fled and he lay the night pondering his problem. At dawn of day he rose, took the white envelope, went to the Post Office, and sent it off.

"I shall experience the joy of doing right, although that joy may be three parts pain," said he.

Rosalie's answer came much sooner than Sam had anticipated. It said:

"Dearest Sam:

"Congratulations for your courage and truth. Your letter thrills even an unbeliever.

"You ask me to speak frankly. Steel your feelings, then, against my hard words. My heart is as flint against Mormonism.

"Your letter made me very, very sad.

"Father says I ought to take a trip to Utah and study Mormonism first-hand—historically, socially, and, it may be, spiritually. I am heartily in favor of this suggestion. Perhaps I shall arrange to stay there a year. That would give me a chance to be thorough in my research.

"If this gospel gem you prize so much proves to be genuine and not bogus, I shall be the happiest girl in the world.

"Lovingly always,
Rosalie.

This letter tinted Sam Warner's sky a rosier hue and took the dull ache from his heart.

"Rosalie will find that the gospel as restored to earth by the Prophet Joseph is genuine and not bogus," he told his Grandmother.

"How can you help her to gain this testimony?" asked Grandma Warner.

"Tell me a way," answered Sam. My talking doesn't seem to do any good."

"Why not try singing?"

"You know I always sing to Rosalie, but so far I have never introduced any of the 'Songs of Zion'."

A few weeks after this conversation Sam visited Rosalie in her own home. As usual he sang a number of beautiful songs to Rosalie's accompaniment, but somehow he hesitated about singing any of the Latter-day Saint hymns that day. He was not sure that she would like them.

That evening while Sam and Rosalie were out walking they were attracted to a small group of persons standing on a street corner. A sweet-toned song attracted them and held them to the spot. A young woman was rendering the hymn:

"O my Father thou that dwellest

In that high and glorious place

When shall I regain thy presence

And again behold thy face?"

Rosalie listened as if spell-bound.

"How I do wish I had a copy of the words and music of that song," she said.

To this Sam made no reply. He was wondering what would be Rosalie's reaction when she found it to be a long-cherished L. D. S. hymn.

"Shall we wait and hear the speaking?"

"Yes a few moments," answered

Rosalie. "Surely good speaking will follow such excellent singing."

A young man stepped forward and commenced speaking. His words were full of honest soberness. Said he:

"Wherever the gospel is, there is faith, for it is the first principle of religion. It begins in sincerity of purpose and a desire to believe. From this it grows into a strong assurance or evidence of things unseen.

"Blessed are they that hunger and thirst after righteousness for they shall be filled.' A person desiring to become strong in faith must exercise that which he already possesses.

"A seed when planted in the ground flourishes and grows in the warm, bright sunshine. A gospel-seed or truth planted in the human heart flourishes also in the sunshine of righteousness.

"It is pleasing unto God that each human being shall exercise faith in Him. By faith we know God lives. By faith we know He hears and answers prayers. By faith we hear and heed the words of the prophets.

"Among a number of excellent reasons for the restoration of the gospel through the Prophet Joseph Smith was this: 'That faith also might increase in the earth.'"

Many more good things concerning the revealed will of God did Rosalie and Sam learn ere they left the small group on the street corner.

"Why don't you sing some of your 'Songs of Zion' to me?" asked Rosalie of Sam as they turned to go.

"I've never been invited to do so before," said he laughingly. Besides. Sweetheart, you are going to visit Utah, stay there a year, perhaps. You'll learn to sing the 'Songs of Zion' and returning sing them to me. Won't you, Dearest?"

"I'm sure I shall want to learn one of them—the one we heard tonight. But please, Sam, sing me a

Latter-day Saint hymn—your favorite. How joyfully Sam's voice rang out to these words:

"Come, listen to a Prophet's voice
And hear the word of God
And in the way of truth rejoice
And sing for joy aloud.
We've found the way the Prophets'
went

Who lived in days of yore;
Another Prophet now is sent
This knowledge to restore."

(To be continued)

Have You Ever Stumbled on a Tooth the Size of This?

By Felix J. Koch

Next time you happen to be rambling among the gravel-banks, or even the deeper swamps, of the American Mid-West, keep an eye open for what may seem, on first sight, a bit of decayed wood, a barked and half-rotted tree-trunk; but which, you may find, upon close investigation, is the bone, or perhaps tusk of some prehistoric mastodon.

Ever so often, country-boys and

men, in Ohio and in Kentucky particularly, are coming upon such finds; some of them of next-to-incredible sizes, indeed.

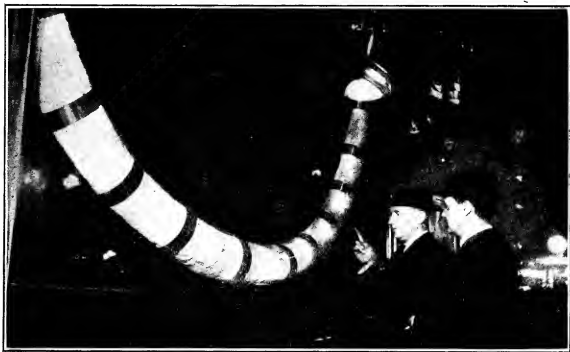
Our picture is of a tusk discovered in a gravel-bank at Red Bank, Ohio.

The animal bearing this must, in its day, have come very near to rivalling in its size the famous Russian mastodon, of which the naturalist Goodrich tells as follows:

"In the year 1799 a Russian named Schumachoff, who usually went to hunt and fish at the Peninsula of Tamut, after the fishing season on the Lena was over, had constructed for his wife some cabins on the banks of Lake Oncoul, and had embarked to seek along the coast for prehistoric tusks—called 'horns' by the people of that region—to be sold the producers of carved Russian ivories.

"One day, while on this hunt, he saw, among the blocks of ice a shapeless mass, but did not then investigate what it might be.

"Returning in 1800, he noticed that the object had become disengaged from the ice-pack and that it had two strange projecting parts.



THE TOOTH

"Toward the end of the summer of 1801 the entire side of what proved itself to be an animal, and one of his tusks, were quite free from ice.

"The summer of 1802 was cold; but in 1803, part of the ice between the earth and the mammoth—for such was the object—having melted more rapidly than the rest, the line of its support became inclined and the enormous mass fell, by its own weight, on a bank of sand.

"In March, 1804, Schumachoff returned to his mammoth and, having cut off the tusks, exchanged them with a merchant by name of Adams for goods of the value of fifty rubles.

"For some years, the flesh of the animal otherwise was cut off for dog-meat by the people around, and bears, wolves, gluttons and foxes fed up on it, until the skeleton was nearly cleared of its flesh.

"About three-fourths of the skin, which was of a reddish-gray color, and covered with reddish wool and black hairs, eight inches long, was saved, and such was its weight that it required ten persons to remove it. The bones of the head, with the tusks, alone weighed four-hundred and sixteen pounds!

"The skeleton was taken to St. Petersburg, where it may still be seen in the Museum of Natural History. Twenty-six pounds of the hair, which was secured, can also be seen there."

The height of the skeleton is given officially at nine and a half feet, and the length of the body is sixteen feet!

"The animal," Mr. Goodrich avers, "must have been twice the size of the existing elephant, and weighed at least twenty-thousand pounds!"

The Magic Plant

A FAIRY STORY

By Barbara Whitney, Age 9

Once upon a time there lived an old basket maker and his daughter.

Now this man wasn't really her father. He had taken her away when she was a little baby, and brought her up as his own child.

They were quite poor, so the man had to make his living by making baskets.

One day when Marian, (for that was the girl's name) was going down town to buy something for dinner, she saw an old lady that was selling plants. There was one plant that caught Marian's eye in a moment.

"How much is this plant?" asked Marian.

"Four dollars," said the old woman.

"Why do you ask so much for it?" asked Marian.

"There is a lot of power to it and it really should cost more, but no one will buy it at any higher price."

"I will take it," said Marian, "but what is its power?"

"You'll have to find that out for yourself," said the old woman, and took the money and went away.

All there was for Marian to do was to take the plant home.

Oh how angry her father was when she came home with the plant and didn't have anything to eat.

"What is the good of that old plant?" he said.

"I don't know, father, but it has some magic power," said Marian.

"We will have to find out what it is," said Marian's father.

They tried and they tried but they couldn't find out its power.

One day when Marian was cleaning the house she came across the plant that she had put away. They had never yet found the power of it.

"Why, it is still alive, so I think I will water it."

As soon as she had watered it, it became beautiful and Marian was so surprised.

"What a beautiful flower," said Marian. "Now I see there is some

great power to have such a pretty flower."

"What's that?" called her father.

"Look at this pretty flower that came off that plant I bought," said Marian. "I thought it would be dead by now."

"Oh pshaw, she tried to fool you," said her father and went into the other room again.

Just as Marian was going to say, "I guess that is true," some of the petals fell off the flower, and there stood a little man.

The little man told Marian all about her life. He told her that she was a Princess but that she was stolen when a baby.

"This man is your enemy. Meet me tonight in the old barn," and with this the little man vanished.

Marian didn't know what had happened hardly, she was so astonished.

But anyway that night she started for the barn. Instead of the barn there was a beautiful house. In the upper window Marian saw the little man that she saw that afternoon.

"How do you do," said the little man. "You remembered to come here, didn't you?"

"Yes, but you said to come to the barn, but here is this beautiful house," said Marian.

"Oh yes, this is my house, Princess Marian, and I wanted you to come here so I could tell you the way to your palace."

"Oh, tell me how, tell me how to get there."

"Wait, you cannot go home till tomorrow night. Your father and mother will know who you are if you go tomorrow night. Meet me here tomorrow night at the same time. Now hurry home before your father wakes up and sees you coming in." Then the little man vanished, so Marian started on her way.

She got in bed just when her father got up, so all was well.

"Get up and get our breakfast, Marian," said her father.

"Yes, I will be right in," said Marian.

So she got out of bed. She didn't have to dress for she had got into bed with her clothes on for fear if she took them off her father would see her.

The next night Marian went to the barn again. She found the house instead of the barn, just as it had been the night before. She saw the little man in the upper window, just as before.

"Now then," said the little man when he was by Marian's side, "you must close your eyes and say, 'hokus pokus' and you will be home."

With this, the little man vanished.

Marian saw her father coming toward her. Oh how frightened she was. She closed her eyes and said, "Hokus pokus, home."

"Our daughter, our daughter," the King and Queen cried. "She is home."

"Here is a handsome Prince for you to marry."

"Oh, I wish the little man was here so he would tell me if it is all right," said Marian.

She had hardly gotten the words out of her mouth when he appeared.

"Yes, it is all right," said the little man. "Marry him and be happy."

So the Princess was married to the Prince, and lived happy ever after.

But the old man that had taken the Princess was made a captive till he died.

And I am sure everybody loved the King and Queen and thought of them always after their death.

Why Shouldn't a Girl Have—

Writing Tools, Materials, A Place?

By John F. Cowan

1. How About a Desk? Every girl has a right to a corner where she may write her letters, keep her

accounts, study, keep correspondence, papers, etc. It may not be a desk, always, with a lock. But when soap companies give desks free with the family's yearly supply of soap, or trading stamps get them, it would seem that any girl might have a desk who has room for it. But if one has only a portfolio, or an empty stationery box—the other necessary items everyone knows. Some additional ones, not absolutely essential, but still important are:

2. A Date Book. A methodical girl would want to begin early cultivating the habit of never missing an engagement. Some convenient form of written reminder of the occasion, day, hour, street and number and way to get there, is desirable. I would add an address book, to keep track of those to whom one must write or pay calls. Some very systematic folk schedule each day—business men and society women must do it. But a girl, at any rate, should form the habit each morning while dressing, thinking over: "Now what have I to do today? What comes first?"

3. A Plan Book is different from a daily schedule in that it looks ahead for weeks, months. Crude ideas to be worked into definite shape should be jotted down lest they flash through the mind and are lost. If held, they might make a tremendous difference in our lives. The "plan book" may be in the form of a diary; but its main purpose is to lay out work. Take this motto: "Plan your life, and live your plans."

4. An Inventory of Personal Property. A business man makes inventories of every spool of thread in his store. Your inventory might include besides what you own, what you want and intend to have. Beginnings of habits are immensely important, as the acorn is to the oak tree.

Lucky Country Kids

By David Hamilton

I feel sorry for city kids. They don't have any real fun to compare with the fun we country kids have, not even with all the "movies," parks, playgrounds and resorts. A little bit of that stuff goes a long way.

Father went to the city to attend a political convention and he took me along. I stayed at Aunt Emma's and my cousin, Harvey, did his best to entertain me. Aunt Emma drove us around town and we saw the sights.

We spent one afternoon at Saltair. It was all very exciting and strange, but there was something inside of me that I couldn't let out like I can on the farm and the strain made me tired and weary.

One evening we walked out to Sugarhouse and bought a couple of hot dogs, some root beer and pop-corn and then we went to the "movies."

Another afternoon we spent in Liberty Park seeing the animals and wearing out the playground apparatus. It's no fun for country kids to see animals caged up. Of course, we don't see African lions, buffalo or elephants running wild, but we see deer, elk, cougars, coyotes, bears and beaver.

On the playgrounds we wore out our clothes on the slide and I thought, how tame that was compared with sliding off the hay stacks.

We went swimming on another day, in the out-door pool in the park, but we had to wear suits. I couldn't get used to this and so I didn't do many stunts. And the water in the big pool is not so good for swimming as river water where there's a current to fight against.

I got the greatest kick out of the "Merry-Go-Round." Think how silly it is to sit on a wooden horse and go round and round in a circle and up and down about two inches in the air. Give me horse flesh for riding, something with spirit and life!

With all the city's attractions even

city kids don't think they have any real fun. They are always looking for it somewhere else. That may be why they get into more mischief than we country kids do. I have never seen any city folks, who wouldn't like to get on a farm and when they do, the boys especially, they go plum out of their heads with the fun they find and for some reason or other they seem to find fun on the farm where we country bumpkins couldn't find it if we tried.

That's how it was when Harvey came out to our place in the summer. I had laughed at the dippy "Merry-Go-Round" horse, and he had said that he wished he could have a ride on a real horse. So I told him what fun it was.

Harvey's got a bicycle that must have cost as much as we can buy a horse for in the country. But you can only ride on the level with a bike, and you nearly kill yourself pumping up a little hill. A horse does most of the work when you ride him and the rider can go a long way before he gets tired. In fact, a horse can climb mountains and that's something not even a Ford can do.

When Harvey came to the farm I arranged with father to let him take Peggie, our old horse, all he wanted to and we used one of the others. We didn't make Harvey do any work that day, but just let him ride Peggie to his heart's content.

Poor Peggie! She looked like she was on her last legs when Harvey rode her into the barnyard that evening. Father said Harvey made her perform that day in a way that was worthy of her name. Her real name is "Pegasus," after the winged horse. Father laughs when he tells this and he says, "She's worthy of the name, because she can fly over the ground at the terrific speed of two miles an hour."

Harvey was tired and happy that night. He rolled into bed early after supper and slept like a log. Before he went to bed we told him he would

have to get up early in the morning, if he wanted to help us milk the cows. Father, Frank, my brother, and I had made secret plans for initiating Harvey into the bitter as well as the sweet of farm life. So we thought we would give him a taste of the work we had to do. But it didn't make him pull any sour faces, he seemed to like it.

Bright and early in the morning Harvey was ready to get up and help us milk. We gave him a bucket and took him to the barn. We showed him how to do it and he made fair progress. City boys learn quick.

After we had finished milking we took the milk to the separator in the shed near the kitchen. As soon as the bell on the separator began to ring, out of the house came my little sister, Mercia, with her tin cup and the baby's china mug. Mercia catches a cupful of cream for herself as it comes out, and while she is drinking that she tries to catch a cupful for the baby. She is too impatient to wait to fill the second cup before she begins to drink her own.

Through this habit she has grown to be as fat as a pad of butter and she keeps Baby Joe in good condition, too.

We got Harvey to sample the cream as it came out of the separator, but he acted like he had been poisoned. He had never tasted warm, fresh, foamy cream with the animal heat still in it, I guess, and he said it didn't taste like milk at all. That's how city things spoil your taste.

After mother had taken the milk and cream she wanted for the house, we put the other cream in the can for the creamery and fed the skimmed milk to the pigs, chickens and the two calves.

We let Harvey feed one of the calves. We do this by filling a five gallon pail about two-thirds full of milk and holding it up to a hole in the fence that runs around the orchard where we keep the calves. Usually the calves are a way down at the other end among the trees, so we have to call them and they come dashing up to

the holes and poke their heads through into the waiting buckets. The holes are low enough down to the ground and large enough to give the calves good freedom in drinking and when the milk is nearly all gone the calves get rough as they do with their mothers when the milk doesn't come fast enough. They bunt their heads into the buckets with a vengeance.

We had not cautioned Harvey to stand out of the way when the bunting starts. He was still holding the bucket and standing right in front of the hole when the biggest calf was nearly through drinking from the pail he was holding for her. She bunted with a terrible wallop and bowled Harvey over like a ten pin. He got up a little bit out of breath, laughed like a good sport and said it was like getting knocked around in the Fun House out at Saltair.

After we had fed the calves, we let the cattle out of the corral to let them drink in the big circular trough in the barnyard under the windmill. Father was going to the pasture with us, so he was sitting on Peggie and we three boys sat on Dick, who will ride as many kids as can climb on his back.

Old Bombasto, our Holstein bull, came out of the corral in a peevish mood. Father named him Bombasto, he says, after certain politicians he knows, who make a lot of noise about everything, but never do anything about it. This time old Bombasto belied his name though. He was switching his tail fiercely, pawing at the earth viciously and bellowing like a thunder storm. That is his way of asserting his authority, father says.

The cows didn't heed him, but gathered around the trough to drink. Bombasto got angrier and angrier and all at once he made a lunge into the bunch of cows. They scattered in all directions, but one could not get out of the way in time. This one old Bombasto boosted bodily into the trough and there she struggled until she got on her feet. But she could not

get out, for it was higher than her head to the top of the trough. The tank had been sunk into the ground and the water filled it so that the cows, when standing on the outside, could reach over the top comfortably to the water level. The splash from her falling threw some water over the sides and left just enough in so that when standing and with her head raised a little, she could keep it out of the water.

Father rode up to drive Bombasto off, but the old fellow turned on father and Peggie and again Peggie performed in a way to deserve her name as the winged horse, but this time she flew off the ground by the force of Bombasto's great weight and strength flying through the air against her as he gave her a broadside that took her off her feet and sent her and father rolling over and over in the barnyard.

Father got up and out of the way, but as Peggie tried to get up Old Bombasto lambasted her again and it looked like it would put her out for the count. But Peggie had sense enough to play 'possum and take the count like a prize-fighter in a framed-up bout.

All this must have happened in a very short time, for usually our old shepherd dog, Buff, is on the scene when Bombasto gets acting funny.

Bombasto can't bluff Buff. In fact, Buff is the one animal, human or otherwise, that can manage Bombasto. Buff knows that Bombasto can fight when he faces the enemy, but that with the enemy in the rear Bombasto will beat a hasty and undignified retreat.

Like a flash Buff entered the arena, sprang for Bombasto's weakest point—his tail—and hung on like a vice. Bombasto kicked and swirled and bellowed, but Buff had done this too many times not to know how to take care of himself.

Finally Bombasto gave up and started to retreat. Buff headed him into the corral where father was satisfied

to let him stay while we worked ropes around the belly of the cow in the trough and with the help of the horses hoisted her out.

By the time night came we had treated Harvey to a sample of all the fun that comes in a day's work on the farm, including the encounter with the calf, the bull fight, driving off coyotes, riding a pig, sliding off the hay stack and riding our "Merry-Go-Round," the hay-derrick.

When the time came for him to go home, he asked if he could come out again. Of course, we were delighted and he is coming again next year.

Aunt Emma wrote a week or two later and told us that Harvey has been entertaining all the kids in the neighborhood with stories of the fun he had down on the farm, and now they all want to come.

Poor city kids! I wish we could have them all out on our farm. They don't have any *real* fun in the city when all the horse they get to ride is a wooden one on a "Merry-Go-Round."

Panchito and Polly

By Olive F. Woolley Burt

Polly Teaches a Neighbor a Lesson

Polly had learned to say a good many things. She could call the children; say several sentences; sing snatches of three songs; and imitate the voice of every member of the Happy family. When Ben's friends were playing in the yard, she would imitate each one, saying the things each did in just the same voice as the boy's. Sometimes she would call Ben, imitating one of his friends so well, that Ben would run to the door to see what was wanted.

And now a new family moved into the house next to Ben's.

Of course Ben and Mary were interested. They wondered whether there would be girls and boys for them to play with, whether the lady would be

nice to them, and everything else that boys and girls wonder when a new neighbor moves in.

But they found out that there were only two children, boys, much younger than Ben and Mary. And the lady was not very nice to children, not even to her own. She never made cookies; she never played games; she never gave them old clothes or old boxes or old boards; she never even talked to them much except to scold. Her voice was high and shrill, and the Happy family could not help hearing her scold the little boys.

Polly heard her, too, and seemed to like what she heard. She cocked her head knowingly, and listened every time the neighbor began. In a few days Polly had learned to imitate this new voice, and when the neighbor began to scold, Polly also began, shrilling and screaming out words of anger.

"Oh," exclaimed Mrs. Happy, "I'm dreadfully sorry that Polly is learning such things."

Father laughed. "If Polly shows off when your friends are around, they will think you have set her a bad example."

There was a knock at the door, and one of the little boys from next door entered. He had been crying. "Oh," he said, "please don't let your boy mock mama any more. It makes her so cross."

Mr. and Mrs. Happy looked at each other in dismay. "Why, we never thought of such a thing," they said, "You just heard our parrot. She is a great talker. Would you like to hear her sing a song, too?"

The next day the neighbor woman called. "Let me thank you for the lesson your parrot taught me," she said. "I decided that I could not afford to be the sport of a bird, and I saw how dreadful I had been. So now I am going to be more careful." So Polly had no more of that kind of fun.

(To be continued)



The Budget Box is written entirely by children under seventeen years of age. To encourage them, the "Juvenile Instructor" offers book prizes for the following:

- Best original verses of not to exceed twenty lines.
- Best original stories of not to exceed three hundred words.
- Best amateur photographs, any size.
- Best original drawings, black and white.

Every contribution must bear the name, age and address of the sender, and must be endorsed by teacher, parent or guardian as original.

Verses or stories should be written on one side of the paper only. Drawings must be black and white on plain white paper, and must not be folded.

Address: The Children's Budget Box, "Juvenile Instructor," 47 East South Temple Street, Salt Lake City, Utah.

Springtime

Oh for the joys of springtime,
For the sunshine bright and warm;
For the budding trees
And the hum of bees,
As about the hive they swarm.

The laughing, sparkling brooklet,
From its icy fetter free;
Goes dancing along
With a gurggle and song
Beneath the cottonwood tree.

Age 12. Lillias Livingston,
P. O. Box 315
Manti, Utah.

Spring Flowers

The leaves are green, roses are red,
The poppies and violets are out of
bed.

The sun is shining oh so bright
Oh such a wonderful, wonderful
sight.

Age 9. Madella Crockett,
No. 444,
Pima, Ariz.

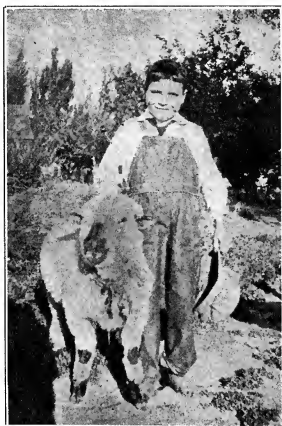


PHOTO BY BERTHA SIMMONS
Age 15. Box 265, Oakley, Idaho.



PHOTO BY WILL G. REESE
Age 9. Whitney, Idaho.

My Dog Mage

I am now 14 years old, and the day I was born my brother, Lavern, brought a little pup home and we called him Mage. He grew to be a very kind and faithful animal and very useful around the farm. He would go a long way in the hills for the cows, and bring them home. He would single out the strays and drive them off.

When I was small we had a mean pig that would eat the little lambs and chickens alive. One day he grabbed me in the side and shook and made me cry. Mage jumped in and fought him off and saved me.

He was always ready to work. Some time ago I went into the hills for the cows. Mage tried to follow me. He was so old and stiff he could not keep up with me. He sat up a howl, and my brother hearing him from the house, came and tried to persuade him to go home. He would not till he heard the cow bells, and saw me coming. He grew to be almost helpless. We had to get someone to kill him. Then you can imagine the funeral we did have.

Age 14. Marvin F. Campbell,
Widtsoe, Utah.

My Tommy Cat

I have an old grey Tommy cat
He sleeps at night upon a mat,
When in the day he goes away;
I know he will not stay,
For he's just at the neighbor's house
Trying to catch a sneaky mouse.

Age 7. Margaret Jacob,
1433 So. 14th East
Salt Lake City.

Spring

Lovely spring has come at last,
All the winter days are past;
Flowers blooming everywhere,
Birds make music through the air.

Who could help but like the spring?
When the pretty birdies sing,
And the grass so fresh and green,
When all of nature's beauties are
seen.

Spring is such a lovely time,
For we then plant flower and vine
Our home then more sweet will be
If we plant the bush and tree.

Age 9. DeMar Workman,
Neola, Utah.



PHOTO BY HANNAH YOUNG
Age 10. Rock Springs, Wyo.

The Little Bee

When I was a little kid,
But not so little, you know,
My father owned a big brown horse
And I did riding go.

One day as I was riding
I saw a bumble bee—
It buzzed around a moment
Then stung me on the knee.

I kicked old Topsy in the flanks
And she did running go,
She ran into a bramble bush
And thorns stuck in my toe.

She waded the river, and crossed the
swamp.

And bumped into a shed,
She jumped a fence all painted blue,
Which threw me on my head.

Then I got up as slow as day
And headed straight for home,
Then also I began to cry
Because it hurt my dome.

My father said 'twas a foolish trick
An' started teasin' me
But I don't see how a thing like that
Can be caused by a little bee.
Age 12. Norma Beard,
Coalville, Utah.

The Bluebird

Over the meadow I see you fly,
Singing your song so high in the
sky,
Gladness and joy to my heart you
bring;
Wonderful bird of love and spring!

In the old attic that homes your
nest,
We find you singing your babies to
rest,
Message of love to the world you
bring;

Beautiful bird of love and spring!
Age 11. Naida Draper,
Hill Springs, Alta, Canada.

The Brook

Down the hill so merrily dancing.
Comes the brook, gleaming and
glancing;
Rippling through meadows, fields
and nooks,
Hoping to join with other brooks.

On past the happy children at play,
Swiftly gliding on its way,
Until it ends its happy day,
Down by the beautiful sparkling
bay.

Age 8. Garth Sorensen,
Aurora, Utah.

A Seed

Plant lilies and lilies will bloom;
Plant roses and roses will grow,
Plant hate and hate to you will
bring

The fruit of seed you sow.
Age 11. Chester Ladner,
Bay St. Louis,
Miss.



HIKERS

Age 10. Photo by Hannah Gale
Tropic, Utah.



RUTH'S LAMBS

Photo by Jarvis Thurston,

Age 12. Springfield, Idaho.

Rubbing Aladdin's Lamp

Jenny was sitting in the hammock reading about France. Looking up from her book she said half aloud, "Oh! wouldn't I like to visit Paris, though."

"You may if you wish," a voice said.

"Who was that?" she asked.

"It was I, Aladdin," and out he stepped with his wonderful lamp.

"Oh goody!" Jenny cried, "May I really rub your lamp? Will I truly go to Paris?"

"Of course you will. But, you must only be gone two hours. Take the lamp in your arms, rub the chimney, and wish to be there. Goodbye," and he was gone.

"Goodbye and thank you," Jenny called.

"Now for Paris. I will have to get me a watch when I get there."

She rubbed the lamp vigorously and said, "I wish to be in Paris." Instantly she was in a Parisian street.

The streets were wide and clean. All the houses were cream-colored. She walked into a jewelry store and

bought a watch, then turned and went into the streets again.

"Oh! how marvelous!" she cried. The sun was just setting and the streets and houses looked so very elegant.

"I am going to a ladies' clothing department," she decided. Inquiring her way, she was soon at the store. She went in and said to a clerk, "Will you please show me the clothes?"

"Surely," the clerk answered.

They looked at linen, cotton, wool and silk dresses. My! but they were fashionable. She was looking at the hosiery, when she heard her name called. Looking at her watch she saw it was exactly two hours. Just then Aladdin came toward her. She awoke with a start and her mother was bending over her saying, "Jenny, dear, were your dreams pleasant?"

"They surely were," Jenny replied.

Age 11.

Anna Payne,
Sigurd, Utah.

Spring Tidings

Hear the rain, hear the rain,
As it patters on the ground;
It will make the spring flowers peep
From the grass, all around.

What is this I see my dears
Growing in the grass?
It's pretty yellow buttercups
We'll pick them as we pass.

Hear the pretty birds a singing,
In the green and leafy trees;
Smell the perfume of the flowers,
As they call the busy bees.

Hear the babble of the brooklet,
As it winds its merry way;
And we watch it travel onward
But we'd gladly have it stay.
Age 13. Roma Marley,
Robin, Idaho.



PHOTO BY MAY CASPER
Age 11. Charleston, Utah.

My Experience

Early in the spring we move on the farm, up in the hills. I always try to help my father all I can. We go up to the canyon to get wood and posts for our fence.

One day father and I went to the field to repair a fence. I would go in advance of my father pulling staples out of the posts that had fallen over in the sages and brush. My father came behind, putting new posts in the old ones' places. I passed one of the posts. Father came behind and found a post that I had missed. He asked me why I did not pull the staples out of that post. I told him I did not know I had passed a post, so I came back. Father lifted the post and buzz! buzz! buzz! What do you think it was. A big rattlesnake curled up, already to bite. That was a lucky escape for me. I know my Heavenly Father heard and answered my prayers and protected me from that big snake.

Age 8.

Bayne Bybee,
Thornton, Idaho.

The Month of June

Summer is coming,
The bee's are humming
At the cabin door.
Children are dancing,
Horses are prancing,
The snow will come no more.

The month of June
Comes none too soon
That's when we laugh and cheer.
The day has come,
When we'll have fun.

No more school for this year.

Age 11. Carma Cooley,
85 East 1st South,
Logan, Utah.

Honorable Mention







Lawrence Bird, Mapleton, Utah
Jennie Bloxham, Downey, Idaho
Eva L. Bowles, Rigby, Idaho
Rubie Casper, Menan, Idaho
Marguerite Christensen, Kirtland, New Mexico










Norma Clark, Salt Lake City, Utah
Josephine Clarkson, Hayden, Arizona
Harold N. Coe, Blue Creek, Utah
Ida Thayle Cripps, Val Verda, Utah
Lucile Francis, Ely, Nevada
Max Fullmer, Ferron, Utah
Smith Grant, Sandy, Utah
Mildred Hannig, Washington, Utah
Edna Hansen, Aetna, Alberta, Canada
Ann Jarvis, Washington, D. C.
Wazel Jepson, Hurricane, Utah
Eunice Jones, Sandy, Utah
Lillian Ladner, Lewis, Missouri
Lorraine Lewis, Grass Valley, California
Margaret Lucas, Boneta, Utah
Ione R. Lundberg, Woodruff, Idaho
Viola Madsen, Provo, Utah
Victor Mayer, Yuba City, California
Verna Miltbank, Eagar, Arizona
Jane Moffitt, Castle Dale, Utah
Twila Moosman, Boulder, Utah
Effie Perry, Turner, Idaho
Lyll Pitt, Upalco, Utah
Milton Rawson, Ogden, Utah
Derrill Ronnow, Panaca, Nevada
Spencer Rose, Western, Idaho
Harry Sellers,
Alvy Shupe, Manassa, Colorado
Mark W. Smith, Thornton, Idaho
Oliver R. Smith, Lethbridge, Alberta, Canada
Pearl Strong, Springville, Utah
Frances Pearl Terry, Delta, Utah
Monroe Thomas, Vallejo, California
Eva Vance, Fairview, Utah
Violet Woodward, Neola, Utah










Belinda and the Magic Button


VI












SNIP, stitch! Belinda was mending the  while the precious  sat in his  and played with his . "Can we go and play by the  into the big woods?" asked Billy. "Yes," said , "but be







sure you all come back safe and sound." So she counted the  on her , one, two, three, four, five, six, and away they went to play by the  into the big . And Belinda snipped and stitched and mended the  and the  sat in his  and played with his , and by and by home came the  again and Belinda counted them on her fingers, one, two, three, four, five, and Bennie was not there!


"Dear, dear!" cried , "Bennie must have crept through the  and got lost in the big ! And what will Daddy say if he comes home and counts the , one, two, three, four, five, and  is not there!" So away she flew up the  and took the  out of 's lap. "I wish," she cried, and she was just going to say "I wish  was back all safe and sound!" when she



remembered that she could have only one wish. "O my goodness me!" said , "I mustn't use up my wish like that! Suppose somebody should fall into the sea, I would need the wish very much then!"

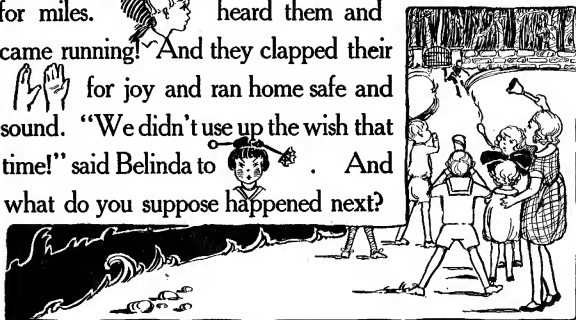
And away she flew down again and opened the kitchen . And to Billy she gave a  and to Bobby a  and to Betsey a  and to Barbara a tin  and to Blanche a .

and she took the big dinner-  and away they all went to the  into the big . "Now,"

said , "blow and beat and I will ring and we will all shout and when  hears us, he will come running!" Then they blew the  and the  and beat the  and the  and Belinda rang the , ding-dong, and they all

shouted. They made such a noise they could be heard for miles.  heard them and came running!

And they clapped their  for joy and ran home safe and sound. "We didn't use up the wish that time!" said Belinda to . And what do you suppose happened next?





Good Service

Do you serve shrimps here?
Sure, we serve anyone.

Drive Slow

"Driving with one hand is bad business. Sooner or later, you are bound to run into a church."

Switchcraft

The Bride (at the telephone): "Oh, John, do come home. I've mixed the plugs in some way. The radio is all covered with frost and the electric ice-box is singing 'Way Out West in Kansas.'—Life.

Embarrassing Question

"Mother, was your name Pullman before you were married?"

"No, dear. Why do you ask?"

"Well, I just wondered. I see that name on most of our towels."

Hasty Exit

Ikey and Izzy were separating, when Ikey said:

"Au revoir."

"Vat's dat?" asked Izzy.

"Dat's good-bye in French."

"Vell," said Izzy, "carbolic acid."

"Vat's dat?" asked Ikey.

"Dat's good-bye in any lengvidege."

Value of Organization

"Sam, the Negro driver of an ox team, saw a little lizard crawling up a tree. He flourished his long whip and very deftly snapped off the lizard's head. Further along the road, with skillful precision, he picked a horse-fly off the fence with the same weapon. His skill as a marksman was next exhibited on a chipmunk that showed its head above the ground.

"The white man said: 'Sam, take a crack at that,' pointing to a hornet's nest. Sam grinned and replied: 'No, suh; no, suh, boss; them fellahs is awganized.'"

Hold Fast to What You Have

A fellow in Pinehurst who bit off the end of a man's nose was bound over to keep the peace.

What's in a Name?

"Isn't he charming? I heard him tell you I danced like a zephyr." "Zephyr nothing—he said heifer."

That Kind Came High

"Don't you think this is a perfect duck of a hat?"

"Personally, I prefer a duck with a smaller bill."

Perfect Record

"It ain't sanitary," protested the traveler, "to have the house built over the hog pen that way."

"Well, I dunno," replied the native.

"We ain't lost a hog in fifteen years."

Willing to Follow the Lord

"Surely, Miranda, you're not going to marry again when the Lord just took Smith."

"Yes, I shuah am," replied Miranda. "As long as the Lawd takes 'em, so will I."

Most in Demand

The force was out to lunch—leaving the bookkeeper alone in the store. A handsome young chap strode in. "Do they keep automobile accessories here?" he asked.

The little bookkeeper smiled her sweetest. "Only me," she replied.

Case of Mistaken Identity

A pretty young woman stepped into a music shop in the city the other day. She tripped up to the counter where a new clerk was assorting music and in her sweetest tones asked: "Have you 'Kissed Me in the Moonlight'?"

The clerk turned, looked, and said: "It must have been the man at the other counter; I have only been here a week."

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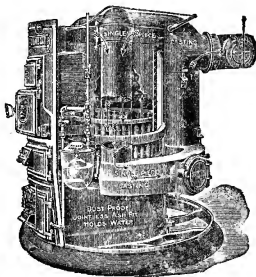
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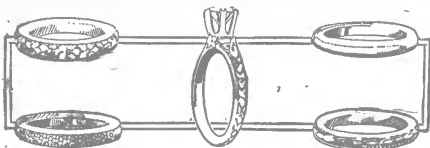
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